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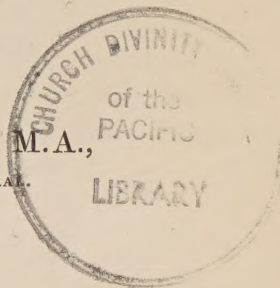
(CHIEFLY IN THE DOCTRINAL AND MORAL SENSE)

FROM

Ancient and Modern Authors.

BY JAMES FORD, M.A.,

PREBENDARY OF EXETER CATHEDRAL.



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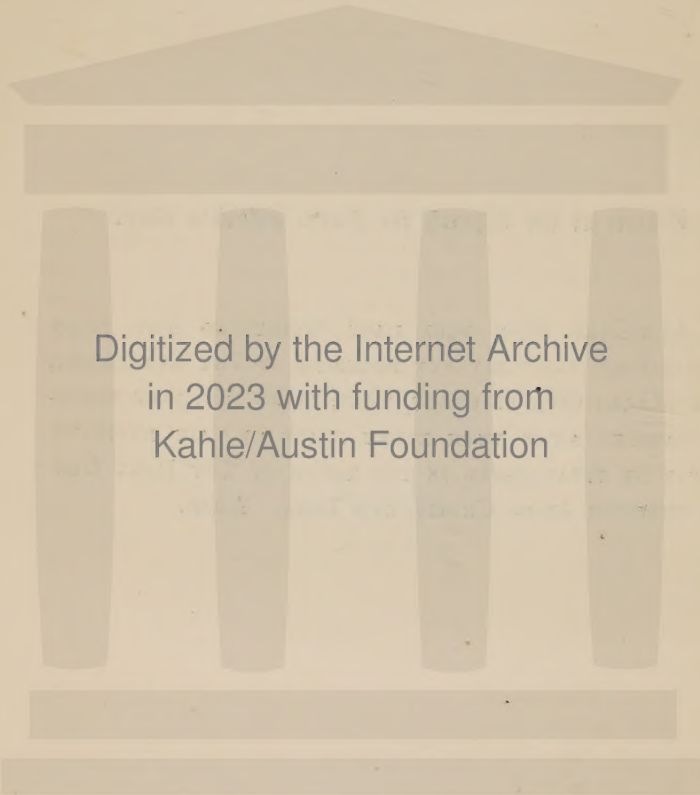
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Collect of the Church for Saint Mark's Day.

O ALMIGHTY GOD, WHO HAST INSTRUCTED THY HOLY CHURCH WITH THE HEAVENLY DOCTRINE OF THY EVANGELIST, SAINT MARK; GIVE US GRACE, THAT, BEING NOT, LIKE CHILDREN, CARRIED AWAY WITH EVERY BLAST OF VAIN DOCTRINE, WE MAY BE ESTABLISHED IN THE TRUTH OF THY HOLY GOSPEL; THROUGH JESUS CHRIST, OUR LORD. AMEN.



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THE GOSPEL

ACCORDING TO S. MARK.

The Scriptures are the appointed means of “enlightening” the mind with true and saving knowledge. They shew us what we were, what we are, and what we shall be; they shew us what GOD hath done for us, and what He expecteth us to do for Him; they shew us the adversaries we have to encounter, and how to encounter them with success; they shew us the mercy and the justice of the LORD, the joys of heaven, and the pains of hell. Thus will they “give to the simple,” in a few days, an “understanding” of those matters, which philosophy, for whole centuries, sought in vain. *Bp. Horne.* (Comm. on Ps. cxix. 130.)

Let me recommend to you the reading of “the *Holy Scriptures*,” as the Apostle termeth them (2 Tim. iii. 15); Holy in the fountain, flowing from the HOLY SPIRIT inditing them; Holy in the conduit-pipe, derived through Holy men (2 S. Pet. i. 21) penning them; Holy in the liquor, teaching, and directing to, Holiness; Holy in the cistern, working sanctity in such, as worthily receive them, and making them “wise unto salvation.” Ps. xix. 7—15. *Th. Fuller.* (Church History, &c. B. iii. Dedication.)

Before we put our hand to this Sacred Volume, it will be requisite to elevate our hearts to that God, whose it is, both for His leave and His Blessing. “Open mine eyes,” saith the sweet singer of Israel, “that I may behold the wondrous things of Thy Law.” (Ps. cxix. 18.) Lo, David’s eyes were open before to other objects; but, when he comes to God’s Book, he

can see nothing without a new act of apertion: letters he might see; "wonders" he could not see, till God did unclothe his eyes and enlighten them. It is not, therefore, for us presumptuously to break in upon God, and to think by our natural abilities to wrest open the precious casket of the ALMIGHTY, and to fetch out all His hidden treasure thence at pleasure: but we must come tremblingly before Him, and in all humility crave His gracious admission. . . . Every clause of that God-inspired Volume must be, as reverently received by us, so seriously weighed and carefully laid up; as knowing, that there is no tittle without his use. What we read, we must labour to understand; what we cannot understand, we must admire silently and modestly inquire of. (S. Matt. xiii. 36.) There are plain truths, and there are deep mysteries. (S. John iv. 11.) There is no Christian, that may not enjoy God's Book; but every Christian may not interpret it. . . . "How can I without a guide?" said that Ethiopian Eunuch. (Acts viii. 31, 34; Mal. ii. 7.) Wherefore serves "the tongue of the learned," but to direct the ignorant? (Isa. l. 4.) Their modesty is of no less use, than the other's skill. It is a woeful condition of a Church, where no man will be ignorant. (Ps. xii. 4; 3 S. John 9.) . . . Our diligent and frequent reading must be attended with our holy meditation. We feed on what we read; but we digest only what we meditate upon. (S. Luke ii. 19, ix. 44.) What is in our Bible is God's; but that, which is in our hearts, is our own. By all which our care must be not so much to become wiser, as to become better, labouring still to reduce all things to godly practice. Wisd. i. 1—5; Ps. xxv. 8—13; S. John vii. 17. *Bp. Hall.* (The Devout Soul. Ch. iv. s. 2.)

Before the Christian Doctrine was collected into those Scriptures, of which the New Testament now consists, it was all conveyed by oral tradition from the mouths of the teachers to the ears of the disciples; but in a little time those men, who first preached it, found an absolute necessity of committing it to writing, as a much surer way of preserving it uncorrupted, and transmitting it down to all succeeding generations; for thus Eusebius tells us: (Hist. Eccles. L. ii. c. 15,) "that the Romans, not being

satisfied with S. Peter's *preaching* of Christianity to them, earnestly desired *S. Mark* his companion that he would leave them in *writing* a standing monument of that doctrine, which S. Peter had delivered to them by word of mouth, which was the occasion (says he) of the writing of *S. Mark's Gospel* : which thing S. Peter understanding by a revelation of the Spirit, being highly pleased with their earnest desire, he confirmed it by his own authority, that it might afterwards be read in the Churches." xxiv. 46 ; S. John xx. 31 ; Rom. xv. 4 ; 1 S. Pet. v. 13. *Dr. J. Scott.* (Discourse on S. John v. 39.)

S. Mark wrote a Gospel, but very concisely ; S. Luke wrote, but with peculiar clearness. Each kept close to his Master's footsteps and exhibited his peculiar tone. S. Luke imitated S. Paul ; S. Mark, S. Peter. The latter was a man of few words and concise ; the former was more copious and full. *Novarinus.* (on the Gospels.)

All the Evangelists writ one thing, yet all have some things particular. . . . Most congruously is that of S. Jerome applicable, that the four Evangelists are *Quadriga Divina* ; that, as the four chariot wheels, though they look to the four corners of the world, yet they move to one end and one way, (Ezek. i.) so the Evangelists have both one scope and one way. Yet not so precisely, but that they differ in words. For, as their general intention, common to them all, begat that consent, so a private reason, peculiar to each of them for the writing of their histories at that time, made those diversities, which seem to be : for *S. Matthew*, after he had preached to the Jews and was to be transplanted into another vineyard (the Gentiles) left them written in their own tongue, for permanency, that, which he had preached transitorily by word. *S. Mark*, when the Gospel fructified in the West, and the Church enlarged herself, and grew a great body, and therefore required more food, out of S. Peter's dictates and by his approbation, published his *Evangile* ; not an epitome of *S. Matthew's*, as S. Jerome imagines, but a just and entire history of our Blessed SAVIOUR. And, as *S. Matthew's* reason was to supply a want in the Eastern Church, *S. Mark's* in the Western, so, on the other side, *S. Luke's* was to cut off

an excess and superfluity; for then many had undertaken this story, (ch. i. 1,) and dangerously inserted and mingled uncertainties and obnoxious improbabilities: and *S. Luke* was more curious and more particular, than the rest, both because he was more learned, and because he was so individual a companion of the most learned *S. Paul*, and did so much write *S. Paul's* words, that *Eusebius* thereupon mistaketh the words, (2 Tim. ii. 8,) "CHRIST is raised, according to *my* Gospel," to prove that *S. Paul* was the author of this Gospel attributed to *S. Luke*. *S. John*, the Minion of CHRIST upon earth, and survivor of the Apostles, (whose books seem rather fallen from heaven, and writ with the hand, which engraved the stone Tables, than a man's work,) because the heresies of *Ebion* and *Cerintus* were rooted, who, upon this true ground then evident and fresh, that CHRIST had spoke many things, which none of the other three Evangelists had recorded, (xxi. 25,) uttered many things as His, which He never spoke; *S. John*, I say, more diligently than the rest, handleth His Divinity and His Sermons; things brought specially into question by them. *Dr. Donne*. (Serm. on *S. Luke* xxiii. 34.)

It will, I think, be allowed, that, if there is any characteristic of *S. Mark's Gospel*, it is that our LORD's Incarnation breathes throughout. It is this, which is set before us, as it came before *S. Peter*, in a manner best calculated to engage our affections and most lively and awful interest respecting "*the Son of man*," in wonderful condescensions and indications of *human* affection. For love of a human person is mostly formed, both from an observation of character and moral qualities, and from watching the development of them in the outer man, until it becomes familiar with the external expressions of them. This Gospel has therefore the countenance of *a man*. Now these peculiarities in *S. Mark's Gospel* are not confined to our LORD's own person and actions; but yet in all things the same characteristic is displayed. There prevails throughout the same casual insertion of circumstances of apparently little moment, which tends to give an accuracy to the description, and brings things and persons before the eyes of the reader. . . . There is nothing in these differences, which are of the *lion*, nor of the *calf*, nor of

the *eagle*; but there is in them essentially "the likeness of a man."* *Is. Williams*. (Thoughts on the Study of the Gospels. P. i. s. 5.)

Jam nunc per omne Lux refulget sæculum,
Lux illa Patris quæ lucet de solio:
Quæ Fons, Origo, Splendor Lucis aureæ,
Habensque semper lumen indeficiens,
Cælum serenat, arcens mundi tenebras.

Hujus Sacrati Lucis de vibramine
Suscepit alnum radium sub pectore
Marcus, Beatus Doctor Evangelicus;
Factus lucerna more tanti Luminis,
Ardens fugavit sæculi caliginem. . . .

Quantum, quod olim viderat Ezekiel
Propheta Sanctus, animal lætissimum
Vidit Joannes, seu Christi recubitor,
Leonis hoc et typicè sub specie
Clamore multo per deserta frendere.

Ezek. i. 10; Prov. vii. 1; Cant. iii. 10; Rev. i. 12, 13; iv. 7.

Paulinus. (Hymn. v. De S. Marco Evang.)

Vitam Jesu stude imitari.
Castè, justè, piè discas conver-
sari.
De nato Jesu cane dulciter;
De passo Jesu dole graviter.
Læta misce tristibus tuis exer-
citiis:
Mala terge fletibus; cave à de-
liciiis.
Jesum quære diligenter:
Clama, pulsa vehementer.
In devotis hymnis delectare.
Dulce est de Jesu cogitare;

Dulcius cum Jesu jubilare;
Dulcissimum cœlos penetrare.
Jesu ob amorem,
Omnem fer laborem.
Sustine vim patiens.
Tace, ut sis sapiens.
Mores rege, aures tege;
Sæpe ora, sæpe lege.
Omni die, omni horâ,
Te resigna sine morâ.

Thom. à Kempis.

(Enchiridium Monachorum.
cap. ix.)

* The reader is referred to the extracts from Isidore of Seville and Sedulius, prefixed to the former volume of the Illustration of the Gospel of S.

Matthew. For instances of minuteness of detail, in the Gospel of S. Mark, see Dr. Townson's works. Vol. I. pp. 167—173.

CHAPTER I.

THE beginning of the Gospel of JESUS CHRIST, the SON of GOD.

- 1 S. Mark termeth his doctrine "*the Gospel*," because it teacheth salvation; "*the Gospel of JESUS CHRIST, the SON of GOD*," because it teacheth salvation by Him. This is then the foundation, whereupon the frame of the Gospel is erected. That very JESUS, whom the Virgin conceived of the HOLY GHOST, whom Simeon embraced in his arms, whom Pilate condemned, whom the Jews crucified, whom the Apostles preached, He is CHRIST, the LORD, the only SAVIOUR of the world. "Other foundation can no man lay." Gen. xxiii. 17, 18; S. Luke ii. 11; 1 Cor. iii. 11. *Hooker.* (A Discourse of Justification, S. 23.)
- S. Matthew describes "the Son of Man," S. Mark "*the SON of GOD*;" for we must ascend by degrees from less to greater things; and from faith and the signs, as they regard His Humanity, we must rise upwards to the confession of His Divinity. Moreover, as about to set forth His human generation, S. Matthew fitly begins with the "Son of Man;" but, as about to commence with the first preaching of the Gospel, S. Mark styled Him the "*SON of GOD*;" for to announce the Gospel to the world was a work of Divine power. Rom. i. 17; Isa. vi. 8, 9; liii. 1; 1 Tim. iii. 16. *Bede.*
- S. Mark at once boldly and emphatically proclaims the style of the LORD—"JESUS CHRIST *the SON of GOD*." His manner may seem to be abrupt; but there was something in this commanding tone well fitted to arrest the attention of the Romans, those mighty Lords of the universe; something grand, something worthy of Romans to consider. Conf. xv. 39. *J. F.*

2 As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the LORD, make His paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

2 Every Evangelist hath his proper *exordium*. S. Matthew and S. John begin with CHRIST; S. Matthew, with His human generation; S. John, with the Divine generation: S. Mark and S. Luke begin with John the Baptist; S. Luke, with his nativity; S. Mark, with his preaching. *Edward Leigh*. (Annotations, in loco.)

Behold, I send, &c.—"Let a man so account of us, as of the *Ministers of CHRIST*, and *Stewards of the mysteries of GOD*." (1 Cor. iv. 1.) That is our *classis*, our rank, our station, what names soever we brought into the world by our extraction from this or that family, what name soever we took in our Baptism, and contract between GOD and us; that name, in which we come to you, is *that*—"the ministers of CHRIST," the "stewards of the mysteries of GOD." And "so let men account of us," says the Apostle. Invention, and disposition, and art, and eloquence, and expression, and elocution, and reading, and writing, and printing, are secondary things, accessory things, auxiliary subsidiary things; men may account us, and make account of us, as of orators in the pulpit and of authors in the shop; but, if they account of us, as of "ministers" and "stewards," they give us our due; that's our name to *you*. All the Evangelists mention *S. John Baptist and his preaching*; but two of the four say never a word of his *austerity of life*, his *locusts*, nor his *camel's hair*; and those two that do, S. Matthew and S. Mark, they insist first upon his *calling*, and then his *actual preaching*, how he pursued that calling; and then upon the *doctrine, that he preached*, repentance and sanctification; and, after that, they come to these secondary and subsidiary things, which added to his estimation and assisted the passage of his doc-

trine. (S. Mark xi. 32.) His good life, learning, and other good parts, and an exemplar life, fall into second places— (“*Moreover, it is required,*” &c. 1 Cor. iv. 4.) They have a first place in *their* consideration, who are to call them; but in *you*, to whom they are sent, but a second: fix you, in the first place, on the *calling*. Ex. iii. 9—14; Jer. i. 1—6; Isa. vi. 6—10; Amos vii. 14, 15; S. Matt. x. 41. *Dr. Donne*. (Serm. on Psalm xxxiv. 11.)

Of all the law and the prophets, which delivered the holy Oracles to us, Malachi was the last; by whose prophecy, ending at S. John the Baptist, under the title and type of Elias, there is a manifest combination of the Old and New Testament together; the ending of that last prophecy being set forth and declared by S. Mark to be *the beginning of the Gospel*: whereunto CHRIST Himself also gave His own testimony, and said, that “*all the prophets and the law prophesied, until John;*” which is as much as to say, that, after the prophecy made of him, there came no other prophets between them. For where Malachi ends the Old Testament, all the Evangelists begin the New. *Bp. Cosin*. Heb. i. 1; 1 S. Pet. i. 10, 11. (Schol. Hist. of the Canon of Scripture.)

All the prophets went before our SAVIOUR in their ministry, in their divers generations; but John in a more special manner above them all. They, like Balaam (Numb. xxiv.) did behold Him, but “not now;” did foretell Him, but “not nigh;” but he beheld Him face to face, and he told of Him standing by. And hence it is, that our SAVIOUR calls him “more than a prophet,” S. Matt. xi. 9; nay, as much or more than any mere man, that was naturally born of a woman “more than a prophet,” because he went before CHRIST, as His forerunner; and as great as any, that were ever born, because he was *the beginner of the Gospel*. (Acts i. 21, 22; x. 37; S. Matt. xi. 13.) So that what some of the Fathers say concerning Malachi, that he was *Limes Judaismi et Christianismi*, we may not unfitly say concerning John, that he was “the bounds of Judaism and Christianity;” the limits, from whence “the law and the prophets” took their conclusion, and “the Gospel and the Kingdom of Heaven” their beginning. *Dr. Lightfoot*. (Serm. on S. Luke i. 17.)

3 The Advent of the Redeemer was but the visible appearance of the Divine light, with which the radiant cloud of prophecy had long been ready to break forth. Isa. lx. 1—3; S. Luke i. 76—78. *Davison*. (Discourses on Prophecy. P. ii. Disc. 3.)

Vox et clamor must go together: the *voice* preach faith; the *cry*, repentance: the *voice*, comfort; the *cry*, threaten: the *voice* sing mercy; the *cry* denounce judgment. Ps. ci. 1; Isa. lxi. 1—3; S. Matt. xi. 28—30. *S. Ambrose*. (Serm. 64.)

Before His SON, that bringeth mercy, GOD sent His servant, the trumpeter of Repentance, to level every high hill, to *prepare the way before Him*, making it smooth and straight. And, as it is in spiritual things, where CHRIST never comes, before His way-making hath laid even the heart with sorrow and repentance; since self-conceited and proud persons think themselves too good and too wise to learn of their inferiors, and therefore need not the physician; so, in the rules of earthly wisdom, it is not possible for nature to attain any mediocrity of perfection, before she be humbled by knowing herself and her own ignorance. Not only knowledge, but every other gift, which we call the gifts of fortune, have power to puff up earth. Afflictions only level these molehills of pride, plough the heart, and make it fit for Wisdom to sow her seed, and for Grace to bring forth her increase. Happy is the man, therefore, both in regard of heavenly and earthly wisdom, that is thus wounded, to be cured; thus broken, to be made straight; thus made acquainted with his own imperfections, that he may be perfected! 1 Sam. ii. 3—9; Hosea vi. 1; Tobit xiii. 1, 2. *Lord Bacon*. (Letter to Lord Chief Justice Coke.)

4 It was solitude and retirement, in which JESUS kept His vigils. The desert places heard Him pray: in a privacy He was born: in the wilderness He fed His thousands: upon a mountain apart He was Transfigured: upon a mountain He died; and from a mountain He ascended to His FATHER. *Petrus Cellensis*. (Lib. iv. Ep. 12.)

In solitude pious persons might go to heaven, by the way of prayers and devotion; but in society they ought to go to heaven, by the way of mercy, and charity, and dispensation to others. . . . John the Baptist united both these lives; and our Blessed SAVIOUR, who is the great Precedent of Sanctity

and Prudence, hath determined this question—(concerning the comparative advantages of a social or a solitary life)—in this one instance: for He lived a life common, sociable, humane, charitable, and public; and yet, for the opportunities of especial devotion, retired to prayer and contemplation, but came forth speedily: for the devil never set upon Him, but in the wilderness, and by the advantage of retirement. For, as God hath many, so the devil hath some opportunities of doing his work in our solitariness: but JESUS reconciled *both*; and so did John the Baptist, in their several degrees and manners; and from both we are taught that solitude is a good school, and the world is the best theatre; the institution is best there, but the practice here: the wilderness hath the advantage of discipline; and society, opportunities of perfection. Privacy is the best for devotion; and the public for charity. In both, God hath many saints and servants; and from both the devil hath had some. v. 19; ix. 2; xiv. 32—39; Josh. i. 9; Eccl. iv. 9, 10; Rom. i. 11, 12. *Bp. J. Taylor.* (The Great Exemplar. P. i. S. viii. 6, 7.)

- 5 From the root of Mount Libanus spring two rivers, *Jor* and *Dan*; and these two meeting together, joining their waters, join their names too—and make that famous river *Jordan*; a name so composed as perchance our river is—Thamesis—of Thame and Isis. *Dr. Donne.* (Serm. S. Matt. iv. 18—20.)

Adveniet tibi, *Jordanes*, properantibus annis,
 Adveniet, mihi crede, inquit,* (certissima cœlum
 Signa dedit, nec me delusum oracula fallunt)
 Qui te olim Nili supra septemplex ortus,
 Supra Indum, et Gangem, fontemque binominis Istri
 Adtollet famâ; qui te Tiberique Padoque
 Præferet, atque tuos astris æquabit honores.

Sannazarius. (De partu Virg. L. iii.)

Faith is a noble Duchess; she hath ever her gentleman-usher going before her—the *Confessing of sins*: she hath a train after her—the fruit of good works, the walking in the Commandments of God. Rom. x. 9; Titus iii. 8. *Bp. Latimer.* (Serm. 4 on Rom. xv. 4.)

* Proteus.

Their sins.—Our Confession must be *humilis, et accusans nos ipsos*, acknowledging, not the fact only, but the guilt; confessing, not only the sin, but confessing it to be *our own—nostra peccata, non naturæ*; our sins, not laying the blame on nature—*nostra peccata, non diaboli*; not with Eve shifting them off to the devil—*nostra peccata, non Dei*; our sins, not making God the author. Gen. iii. 12, 13; 1 Sam. xv. 21; S. James i. 13—15; Ex. xxxii. 22. *Bp. Sparrow.* (Serm. on the Confession of sins and the Power of Absolution. 1 S. John i. 9.)

Quando homo detigit, Deus tegit. Cum homo celat, Deus nudat. Cum homo agnoscit, Deus ignoscit. When man uncovers his sin, God covers it. When man cloaks, God strips bare. When man confesses, God pardons. Josh. vii. 19. *S. Augustine.*

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but He shall baptize you with the HOLY GHOST.

6 If you preach and neglect yourself to perform, you are as one, proposing an impossibility. S. Luke xxii. 32. *S. Chrysostom.*

If we cannot, as S. Basil speaks, use an "unbroken fast," at least we may keep penitentially the Fasts of the Church; we may use food, as medicine, for the daily decays of nature; we may cut off self-indulgence, not "fare sumptuously every day," but feed the poor of CHRIST. If we cannot use intense watchings, at least we may break off sloth and be beforehand with the morning to cry unto the LORD our GOD; or by night the image of death may come over us with penitential words on our lips and in our hearts. If the penitent cannot with Ahab and the penitents of Holy Scripture gird haircloth around his loins, at least he need not wear "soft clothing, and live delicately;" he can pray to GOD to gird him with continence, and "cut off

from himself," (as S. Gregory says,) "things lawful, as he remembereth that he committed things unlawful." xiv. 8; 2 Cor. viii. 12; Heb. xii. 4. *Dr. Pusey.* (Serm. on 1 Cor. xi. 31.)

Antra deserti teneris sub annis	Cæteri tantum cecinere Vatum
Civium turmas fugiens petisti;	Corde præago jubar affuturum;
Ne levi posses maculare vitam	Tu quidem mundi scelus aufe-
Crimine linguæ.	rentem
Præbuit durum tegumen came-	Indice prodis.
lus,	Non fuit vasti spatium per orbis
Artubus sacris, strophium bi-	Sanctior quisquam genitus Jo-
dentes;	anne,
Cui latex haustum, sociata	Qui nefas sæcli meruit lavantem
pastum	Tingere lymphis.
Mella locustis.	<i>Paulus, Diac.</i> (in Nat. S. Joan.)

7 *There cometh one, &c.*—Above all, have a care of vain and proud thoughts of your own virtues. For, as soon as ever people live different from the common way of the world and despise its vanities, the devil represents to their minds the height of their own perfections; and he is content they should excel in good works, provided he can but make them proud of them. Therefore watch over your virtues with a jealous eye, and reject every vain thought, as you would reject the most wicked imaginations; and think what a loss it would be to you to have the fruit of all your good works devoured by the vanity of your own minds. Ezek. xviii. 24; S. Luke i. 51, 53; xviii. 11, 12; 2 Cor. xii. 7. *Wm. Law.* (A Serious Call to a devout and holy Life, ch. 19.)

The latchet, &c.—At Baptism, together with the clothes, it was customary to take off the shoes. *Bengel.*

He did not merely say *His shoes*, but not even *the latchet*; which kind of office was counted the last of all. Ps. cviii. 9. *S. Chrysostom.* (Hom. in S. Matt. iii. 11.)

8 The baptism enjoined by Moses made, in the first place, a distinction between sins; for all sins were not indulged with forgiveness: then it required different kinds of sacrifices; it was very exact on the subject of purification, casting out for a space of time the person lying under the taint of impurity: it ob-

served also times and seasons : and then baptism, in those, who received it, was a certain sign of their being purified. But the baptism of John *multipliciter amplius habebat*, varied in many respects from this : for it held no distinction between sins, nor did it demand a diversity of sacrifices, nor was it so particular respecting purification, nor did it observe special times and seasons. In no respect did any delay intervene between it and the Grace of GOD and His CHRIST; but no sooner did any one approach, *confessing his sins*, whatever these sins might be, and was baptized in the river Jordan, then he forthwith received the forgiveness of sins. The Baptism, however, of CHRIST, was altogether of a character, far above any baptism of man; it possessed a Glory, higher than we could look for, or wish; a Blessing more eminent, a virtue more powerful than the Sun has over the stars. By this Baptism we “die unto sin, and live unto righteousness;” we are “crucified and buried with JESUS CHRIST;” we are “raised again together” with Him: “sin hath no more dominion over us;” we are filled with the HOLY SPIRIT, and clothed with JESUS CHRIST. Rom. vi. 4; 1 Cor. vi. 11; Col. ii. 12, 13; Tit. iii. 4—7. *S. Basil.* (Tr. on Baptism. B. i.)

The Baptism of CHRIST had not only forgiveness of sins and removal of punishment, but righteousness also, and sanctification, and redemption, and adoption, and brotherhood, and participation of the heritage, and abundant ministration of the HOLY SPIRIT; for all these things he implied, when he said *He shall Baptize you with the HOLY GHOST and with fire*; at once by the very metaphor showing the abundance of the Grace. For he does not say, “He shall *give* you the HOLY GHOST,” but, “He shall *Baptize* you with the HOLY GHOST;” and by the addition of *fire*, he points out the vehemence and efficacy of the Grace. *S. Chrysostom.* (Hom. in S. Matt. iii. 11.)

Thou hast, as the Glory of Baptism, the SON of GOD Himself, the Only-begotten. For why should I henceforth speak of man? John was great; but what was he to the LORD? Loud was that “voice;” but what is it to “the Word?” Most glorious was the herald; but what to the King? Glorious was he, who baptized with water; but what to Him, *who Baptizeth with the*

HOLY GHOST *and with fire?* S. John iii. 26—36. S. Cyril. (Catech. Lect. iii. 7—9.)

No other can be called perfect Baptism, than that, which is in the Passion and Resurrection of CHRIST. Heb. ix. 22; Rom. viii. 33, 34. S. Jerome. (Adv. Lucif. S. 7.)

Neither repentance avails without Grace, nor Grace without repentance; for repentance must first condemn sin, that Grace may blot it out. So then John, becoming a type of the Law, baptized to repentance; CHRIST, to Grace. S. John i. 12—14, 17; S. Luke xxiv. 47. S. Ambrose. (Ep. 26.)

9 And it came to pass in those days, that JESUS came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, He saw the heavens opened, and the SPIRIT like a dove descending upon Him :

11 And there came a voice from heaven, *saying*, Thou art My beloved SON, in whom I am well pleased.

9 *Baptized of John.*—Humility has three degrees; the first is to be subject to those above us, and not to prefer ourselves to those, who are equal to us; the second is to subject ourselves to our equals, and not to prefer ourselves to our inferiors; the third and most perfect is to place ourselves beneath our inferiors. Here CHRIST places Himself beneath His own servant. (S. Matt. iii. 14, 15; S. John xiii. 13—17.) He makes Himself vile, and extols His servant. Hitherto He had humbly conversed among men; here He would appear, as a sinner. For it was to sinners, that S. John preached repentance, and baptized them; and amongst them and in their presence, would our LORD JESUS be baptized. S. Matt. xi. 29; Eph. iv. 1, 2; Phil. ii. 3. Card. Bonaventura. (Life of CHRIST. Ch. 13.)

What an arrest is it to my pride to see Thee, the Fountain of Living water, the Refiner and Purifier of Thy people, and who

"Baptizest them even with fire," humbly descending into the waters, as if Thou neededst to be cleansed by them, and submitting Thyself to be baptized, not by an Angel, but by a man and a sinner! But Thou wast willing to "fulfil all righteousness," and to shew us how much it is fulfilled in Humility . . . Thy example shames and confounds; but it is Thy grace, that must cure my pride. Thy example teaches me; but it is Thy grace, that must dispose me to learn of Thee. O Thou, that givest grace to the humble, give me grace, that I *may* be humble! 2 Cor. x. 1—6; Ps. cxvii. 2. *Norris*. (A Practical Treatise, concerning Humility. Ch. 9.)

- 10 When once a common shipwreck had overtaken the whole world, and our race was in danger of perishing, the *dove* appeared and indicated the deliverance from the tempest, and, bearing an olive branch, published the good tidings of the common calm of the whole world; (Gen. viii.) all which was a type of the things to come . . . Therefore the dove appears, not bearing an olive branch, but pointing out to us our Deliverer from all evils and suggesting the hopes of grace. For, not from out of an ark does she lead one man only; but the whole world she leads up to heaven at her appearing, (S. John i. 20); and, instead of a branch of peace from an olive, she conveys the adoption to all the world's offspring in common . . . Where adoption is vouchsafed, then is also the removing of evils and the giving of all good things. S. Luke xv. 31; Rom. viii. 15—18. *S. Chrysostom*. (Hom. in S. Matt. iii. 16.)

This was the inauguration and proclamation of the MESSIAS, when He began to be the Great Prophet of the New Covenant. And this was the greatest meeting, that ever was upon the earth, where the whole Cabinet of the mysterious Trinity was opened and shewn, as much as the capacities of our present imperfections will permit; the Second Person in the veil of humanity; the Third in the shape, or with the motion, of a *dove*: but the First kept His primitive state; and, as to the Israelites He gave notice by way of caution, "Ye saw no shape, but ye heard a *voice*;" so now also God the FATHER gave testimony to His Holy SON and appeared only in a *voice*, without any visible representment. ix. 7; S. John v. 37; xii.

28; 1 Tim. vi. 15, 16. *Bp. J. Taylor.* (The Great Exemplar. P. i. s. viii. 3.)

JESUS comes up out of the water, leading forth, as it were, and lifting up with Himself, the drowned world. *S. Greg. Nazianzen.* (Orat. in Sancta Lumina.)

It was ordained that JESUS saw the heavens opened, for our sakes; to whom, by means of the laver of the water of Regeneration, the gate of the Kingdom of Heaven is opened—that gate, which was once closed against the whole human race, through the sin of our first parents, and guarded with the Cherubim and flaming sword. For that flame is extinguished, in regard to every believer, as soon as he is immersed in the Life-giving waters. S. John iii. 5; Acts viii. 36—39; 1 S. Pet. iii. 20, 21. *Bede.*

11 When you look through a red glass, the whole heavens seem bloody; but through pure uncoloured glass, you receive the clear light, that is so refreshing and comforting to behold. When sin unpardoned is betwixt, and we look on GOD through that, we can perceive nothing but anger and enmity in His countenance; but make CHRIST once the *medium*, our pure Redeemer, and through Him, as a clear transparent glass, the beams of GOD's favourable countenance shine in upon the soul. The FATHER cannot look upon His wellbeloved SON, but graciously and pleasingly. GOD looks on us, out of CHRIST, sees us rebels, and fit to be condemned; we look on GOD, as being just and powerful, to punish us; but when CHRIST is betwixt, GOD looks on us in Him, as justified; and we look on GOD in Him, as pacified, and see the smiles of His favourable countenance. Take CHRIST out, all is terrible; interpose Him, all is full of peace. Therefore set Him always betwixt; and by Him we shall believe in GOD. Ps. lxxxiv. 9; S. John xiv. 6; Eph. i. 3, &c. *Abp. Leighton.* (Comm. S. Pet. ch. i. 21.)

GOD "repented that He made man," (Gen. vi. 7,) but never that He Redeemed him. Isa. liii. 10; Eph. v. 2. *Dr. Bates.* (Harm. of the Divine Attributes, &c., ch. ix.)

By this place we learn that CHRIST appeared and quenched the wrath of His FATHER, not in that He was only the Son of Man, but much more in that He was *the Son of God.* Heb. i. 3; x. 7. *Homilies.* (On the Nativity.)

12 And immediately the Spirit driveth Him into the wilderness.

13 And He was there in the wilderness forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto Him.

12 *Into the wilderness*, as into a field of battle. Judg. xiii. 25.

Eph. vi. 10—17. *S. Augustine.*

See, whither the SPIRIT led Him up, when He had taken Him; not into a city and forum, but into *a wilderness*. That is, He, being minded to attract the devil, gives him a handle not only by His hunger, but also by the place. For then most especially doth the devil assail, when he sees men left alone and by themselves. Thus did he also set upon the woman in the beginning, having caught her alone and found her apart from her husband. . . We have the greatest need, on this account, to be assembling together continually, that we may not be open to the devil's attacks. vi. 7; xiv. 66; Eccl. iv. 9; Heb. x. 25. *S. Chrysostom.* (Hom. in S. Matt. iv. 1.)

When God vouchsafes His servants extraordinary measures of grace, they are to look for employment, that will exercise it, or temptations, that will try it. . . That wise and merciful Disposer of all things, who "will not suffer His children to be tempted, above what they are able," (1 Cor. x. 13,) seasonably fortifies them by these preparatory provisions and consolations for the labours and difficulties they are exposed to. . . . Advantageous and welcome as His preparatory vouchsafements can be, the pious soul may well think them less favours upon their own account, than as they enable the receiver to do the more service to the Giver. v. 19; Eccclus. ii. 1; 1 Cor. xii. 7. *R. Boyle.* (Occasional Reflections. s. iii. 8.)

13 Here we see the second Adam, in the Son of man, the companion of *the wild beasts* of the field and reconciled to them. xvi. 17, 18; Job v. 23; Isa. xi. 6—9. *Is. Williams.*

We do not read that any *wild beast* or noisome creature, of which the wilderness had plenty, did either annoy our SAVIOUR, or attempt any violence against Him, whilst He was

with them. We do not read that Satan ever tempted Him to encounter with a lion or a bear, as His father David had done, or to tread on serpents or scorpions, to see whether they would sting Him, or no ; because he saw by experience that this JESUS of Nazareth had power over all these, and whatsoever other creature was at Satan's command. He had seen that of the Psalmist fulfilled in Him (xci. 13) ; "Thou shalt tread upon the lion and adder : the young lion and the dragon Thou shalt trample under feet." Yet he hoped our SAVIOUR's confidence in the authority and power, which He exercised over wild beasts and venomous creatures in the wilderness, might animate Him to try another conclusion, which he thought had as fair and plausible premisses in the Scriptures to infer it. *Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down : for it is written, He shall give His angels charge concerning Thee : and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.* S. Matt. iv. 5, 6. Where was it written that the angels should take charge of Him, *lest He should dash His foot against a stone?* In the very same place (and in the words immediately going before), wherein it was said that He should *tread upon the lion and adder.* These would ever and anon be in His way, whilst His way was in the wilderness ; and to tread on them was no *tempting* of God. The angels of God, in this case, were to protect Him ; but to *cast* Himself headlong *from the pinnacle of the Temple* was no part of His way. (Ps. xci. 11.) The Prophet had foretold no such miraculous protection of Him, or His followers. For Him to have tried this conclusion had been a tempting of God. xvi. 17, 18 ; Isa. xi. 6 ; S. Luke x. 18, 19. *Dean Jackson.* (On the Creed, b. vii. p. ii. s. 58.)

Learn from His conversing with *the wild beasts* to behave yourself humbly towards all and to bear patiently with them, even with those, who seem to you, at times, to conduct themselves like creatures devoid of reason. ii. 15, 16 ; S. Luke xv. 2 ; Rom. xii. 16 ; xv. 1—3 ; 1 Cor. xv. 32. *Card. Bonaventura.* (Life of CHRIST, ch. 14.)

Oh, the great Mystery of godliness! "God manifested in the flesh, and *seen of Angels*." (1 Tim. iii. 16.) Those Heavenly spirits had, ever since they were made, seen His most glorious Deity and adored Him, as their Omnipotent Creator; but to see that God of spirits invested with flesh was such a wonder, as had been enough, if their nature could have been capable of it, to have astonished even glory itself: and whether to see Him, that was their God, so humbled below themselves, or to see Humanity thus advanced above themselves, were the greater wonder to them, they only know. Job xxxviii. 7; 1 S. Pet. i. 12; Heb. ii. 16. *Bp. Hall*. (Meditation on the Love of CHRIST, S. 4.)

There is no man, nor no place, free from spirits, although they testify their presence by visible effects, but in few. Every man is a host to entertain *Angels*, though not in visible shapes, as Abraham and Lot. . . . I have ever with me invisible friends and enemies. The consideration of mine enemies shall keep me from security and make me fearful of doing aught to advantage them. The consideration of my spiritual friends shall comfort me against the terror of the other, shall remedy my solitariness, shall make me wary of doing aught indecently; grieving me rather that I have ever heretofore made them turn away their eyes for shame of that, whereof I have not been ashamed; that I have no more enjoyed their society; that I have been no more affected with their presence. What, though I see them not? I believe them. I were no Christian, if my faith were not as sure, as my sense. Ps. xxxiv. 7; 2 Kings vi. 17; 1 Cor. xi. 10; Heb. i. 14. *Bp. Hall*. (Meditations and Vows. Cent. iii. 96.)

14 Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

14 *After that John was put into prison, JESUS came.*—John in prison is, as it were, the Law in Jewry. JESUS in Galilee is, as it were, Salvation among the Gentiles. Isa. lxi. 1; Gal. iii. 23—29. *S. Jerome.*

How great was the Humility of the Incarnate SON of GOD in all His gracious and condescending dealings with the Baptist His forerunner! He came to him, as a sinner and among a throng of sinners, when He submitted to his baptism. He suffered John first to preach the Gospel; and, when He Himself preached it, He used none other, than the Baptist's tone and words; neither would He open His Blessed mouth at all in preaching, till the fore-runner was silenced by being *put in prison*. Then, how beautiful is the reflection of this Divine grace! How instructive is the counterpart, when we mark the corresponding humility of the Baptist in all his relations and intercourse with the great Exemplar of us all! See S. Luke xi. 1; S. John i. 19—28; iii. 25—36. *J. F.*

All the successive generations of GOD's children amount to one general agency in His cause; so that, as one generation passes away, another is found to have taken its place to carry on the work of GOD. Thus there is a never-ceasing growth proceeding in the field of the Church of GOD, and He is always repairing its seeming losses; whereas the persons, whom He will have to be thus disposed of, are meanwhile gathered in and saved. Whenever therefore any of Wisdom's more valuable children are taken away, this is no real harm, or loss to the Church Universal; for such persons, having answered the purpose of GOD thus far by having finished the work assigned them, others come forward and tread in their steps. Moreover, people are often not sensible what a treasure their worthy teacher was, till he be gone, and an unworthy one succeeds him. They then begin to amend of their own accord and to edify one another; which they had neglected to do while they had GOD's faithful Commissioner among them and were quarrelling and disputing with him. S. Matt. xxviii. 20; S. John iv. 36—38; xi. 4; Heb. vii. 23; xiii. 7, 8; 2 Tim. ii. 2. *Bengel.* (Maxims for Pastoral conduct.)

15 *The Kingdom of GOD.*—The land of Israel was His dominion;

“in Salem was His tabernacle, and His dwelling place in Zion.” Jerusalem was His Royal seat, “the city of the Great King;” the temple there His palace. He governed more immediately by oracles, from time to time put into the mouth of His priests and prophets, consulting Him for orders and directions; He received more visible services and homages from His subjects; He granted earthly conveniences and privileges to them; He encouraged them to the obedience of His law by promises of temporal reward; deterred them from disobedience and disloyalty by threatening temporal pains and damages: but under the Evangelical dispensation, as GOD’s *Kingdom* is more capacious and unlimited in extension, so He hath assumed no peculiar residence upon earth, nor is worshipped otherwise than as being in heaven, the natural seat of His special Majesty and Glory. He rules by a law perpetual and immutable, revealed from thence; the sacrifices and adorations He requires are spiritual and invisible for the most part, and addressed thither; the privileges appertaining to the subjects of this kingdom chiefly refer thither; they are allured to obedience by rewards to be conferred there; are withdrawn from disobedience by penalties referring to a future State: this state therefore of things is called the Kingdom of *Heaven, of GOD, of CHRIST*; that, which was coming and approaching in the time of our SAVIOUR’s humble sojourning upon earth, is now present, He reigning in heaven; into which they are said to be “translated,” to have “access unto the heavenly Jerusalem,” to be “made fellow-citizens and co-heirs with the saints in light,” to have “their conversation in heaven,” to partake a “heavenly calling,” to be “seated together with CHRIST in heavenly places,” who with sincere persuasion of mind embrace the doctrine of CHRIST, with firm resolution submit to His law, becoming thereby subjects of this heavenly kingdom, undertaking the obligations, and partaking the privileges belonging thereto. S. Luke xvi. 16; Dan. ii. 44; iv. 3; Ps. ii. 6; S. John iv. 19—24; Rom. xiv. 17. *Dr. Barrow.* (Exposition of the Creed.)

Tu præclaris nova fœdera pactis,
Magne Creator, inis, hominemque affaris amicum
Municipemque poli. Tu vasta palatia cœli

Nec visas promittis opes. Tu mortis et omne
 Parcarum proscribis opus; sine finibus annos
 Perpetuosque dies, æternaque sæcula donas.

C. Barlaeus. (Hymn. in Christum.)

In every age, since the fall, the Voice of GOD has called mankind to *repentance*: but it is the Meritorious Sacrifice of the Death of His dear SON which alone renders our repentance acceptable, and availing unto the forgiveness of Sin: and that Death is apprehended by our *faith*. For this reason, the Baptist directed the people beyond himself, and bade them, "Behold the Lamb of GOD, which taketh away the sin of the world." S. John i. 29; S. Luke xxiv. 47; Acts v. 31; xi. 18. *J. F.*

The *repentance*, which precedes faith, consists chiefly of a sense of danger, and a fear of punishment; but, when we come to have a lively apprehension of pardoning love and our adoption in CHRIST, it is genuine filial sorrow for having offended GOD. Legal repentance is before the Cross of CHRIST, and brings us up to it; Evangelical is after, and begins from it. The latter only is genuine, effectual, and lasting. Jer. xxxi. 19; Zech. xii. 10; 2 Cor. vii. 9—12. *Adam.* (Private Thoughts. Ch. 5.) *And believe.*—What should it avail and profit us to be sorry for our sins, to lament and bewail that we have offended our most bounteous and merciful FATHER, or to confess and acknowledge our offences and trespasses, though it be done never so earnestly, unless we do steadfastly *believe* and be fully persuaded that GOD, for His dear SON JESUS CHRIST's sake, will forgive us all our sins, put them out of His remembrance and from His sight? Therefore, they, that teach *repentance* without CHRIST and a lively *faith* in the mercy of GOD, do only teach Cain's and Judas's repentance. Isa. i. 16—18; S. Luke xxiv. 47; Acts xx. 21; Heb. ix. 22. *Homilies.* (On Repentance. Part 2.)

Whosoever this worm this apprehension of GOD's future indignation, reserved for the judgment, bites upon thee, be sure to present to it the Blood of thy SAVIOUR. Never consider the judgment of GOD for sin alone, but in the company of the mercies of CHRIST. It is but the hissing of the serpent and the whispering of Satan. When he surprises thee in a melancholy midnight of dejection of spirit and lays thy sins before thee,

then look not upon thy sins so inseparably, that thou canst not see CHRIST too. Come not to a confession to GOD without consideration of the promises of His Gospel. Even the sense and remorse of sin is a dangerous consideration, but when "the cup of Salvation" stands by me to keep me from fainting. Num. xxi. 7—9; Ps. xxvii. 14; S. Matt. xi. 28; 2 Cor. ii. 7.

Dr. Donne. (Serm. on Ps. vi. 6, 7.)

A cross without a CHRIST never did any man good. S. Matt. xi. 28. *Flavel.*

The Gospel signifies those glad tidings, revealed in the Holy Scriptures, concerning the gracious purpose of GOD the FATHER to recover lost sinners from the ruin of the fall by the death and obedience of GOD the SON, "manifest in the flesh;" together with the operations of GOD the HOLY GHOST, to work *repentance* and *faith* in the heart, to renew and sanctify our corrupt nature unto holiness, so making us capable of enjoying His favours on earth and His Presence in Heaven. (Refer to *Hooker*, v. 1.) S. Matt. xxviii. 19; S. John iii. 16, 5; Eph. ii. 18; Titus iii. 4—7. *Dr. Thomas Ford*.¹ (Visit. Serm. at Melton Mowbray, 1775.)

16 Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And JESUS said unto them, Come ye after Me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed Him.

19 And when He had gone a little farther thence, He saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway He called them: and they left

¹ This learned and excellent man laboured for upwards of forty-six years, as Vicar of Melton Mowbray, and was also Chaplain to Archbishop Secker.

He was uncle to the author of these Illustrations, who is glad to record in these pages a passing tribute of respect and affection to his memory.

their father Zebedee in the ship with the hired servants, and went after Him.

16 *He saw Simon and Andrew, &c.*—The actual constant consideration of God's Presence would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach the blessed state of the Saints in heaven, who cannot sin; for they always walk in the presence and "behold the face of God." Gen. xvi. 13; Ps. xvi. 9; ciii. 20; S. John i. 48. *Bp. J. Taylor.* (Holy Living, c. i. s. 3.)

Casting a net into the sea.—The same consideration (of God's omnipresence) which should restrain us from sin, should encourage us to work righteousness, and comfort us under all our sorrows; namely the thought, that we are never out of the sight and protection of our Maker. The piety and the charity, which are practised in cottages; the labour and pain, which are perpetually endured in the field and on the bed of sickness; the misery and torment, inflicted by persecution, in the mines, the galleys, and the dungeons—all are under the inspection of JEHOVAH and are noted down by Him against the Day of remembrance. He sees and He will reward all we do and all we suffer, as becometh Christians. vi. 48; Ex. iii. 7; Eccl. iii. 10; Ps. lvi. 8; S. John xvi. 32; S. James v. 4. *Bp. Horne.* (Comm. on Ps. cxxxix.)

They were fishers.—It is observable that God has often called men to places of dignity and honour, when they have been busy in the honest employment of their vocation. Saul was seeking his father's asses and David keeping his father's sheep, when called to the kingdom. The shepherds were feeding their flocks, when they had their glorious revelation. God called four Apostles from their fishery and Matthew from the receipt of custom; Amos from among the herdsmen of Tekoah, Moses from keeping Jethro's sheep, and Gideon from the threshing-floor. God never encourages idleness, and despises not persons in the meanest employments. Gen. ii. 15; iii. 19; Acts ix. 43; xvi. 14, 15; 1 Cor. vii. 21; 1 Thess. iv. 11. *Palmer.* (Aphorisms. 898.)

17 CHRIST calls them by a name of labour and humiliation. But

why by that name of labour and humiliation—*fishers*? Because it was *nomen primitivum*, their own their former name. The HOLY GHOST pursues His own way, and does here in CHRIST, as He does often in other places. He speaks in such forms and such phrases, as may most work upon them, to whom He speaks. Of David, that was a shepherd before, God says, “He took him to feed His people.” To those Magi of the East, who were given to the study of the stars, God gave a star to be their guide to CHRIST at Bethlehem. (S. Matt. ii.) To those, which followed Him to Capernaum for meat, CHRIST took occasion by that to preach to them of the spiritual food of their souls. (S. John vi.) To the Samaritan woman, whom He found at the well, He preached of the water of life. (S. John iv.) To these men in our text, accustomed to a joy and gladness, when they took great store of fish, He presents His comforts agreeably to their taste; they should be *fishers* still. Beloved, CHRIST puts no man out of his way (for sinful courses are no ways, but continual deviations), to go to heaven. CHRIST makes heaven “all things to all men,” that He might “gain” all. To the mirthful man He presents heaven, as all joy; and to the ambitious man, as all glory. To the merchant, it is a pearl; and to the husbandman, it is a rich field. CHRIST hath made heaven “all things to all men,” that He might “gain” all, and He puts no man out of his way to come thither. iv. 33; S. Matt. xi. 17; 1 Cor. vii. 20. *Dr. Donne.* (Serm. on S. Matt. iv. 18—20.)

This title of *fisher* sets forth more the work of the ingathering of souls, the missionary activity; that title of *shepherd* more the tending and nourishing of souls, that have been thus ingathered. This therefore fitly comes first; it was said to S. Peter, “Thou shalt catch men” (S. Luke v. 10), before it was said to him “Feed My sheep” (S. John xxi. 16); and each time a different commission, or, at least, a different side of the commission is expressed; he shall be both evangelist and pastor. S. John iv. 37, 38; Acts viii. 5; Eph. iv. 11, 12; Col. i. 7; iv. 12. *Dean Trench.* (On the Miracles.)

18 The stress must here be laid on *straightway*, or immediately; which is indeed a favourite adverb with S. Mark. (Verses 10,

12, 18, 20, 29, 30, 42, 43.) This was a simple and most noble venture of faith. Gen. xxii. 3; Gal. i. 15, 16. *J. F.*

(Conf. x. 28. *We have left all, &c.*) A profession this, well worthy of the faith and devotedness of Apostles. "Already, Peter, hast thou left all; already hast thou followed the LORD; and now, at last, thou comest to ask, 'What wilt thou have?' You were shown to be a true *Simon* by your hearing the LORD and obeying Him without stipulating on terms, *sine pacti conventionione*." At the simple word of CHRIST, S. Peter and S. Andrew, having left all they had, followed the LORD. Heb. xi. 25, 26; 2 Cor. viii. 5. *S. Bernard.* (Declam. super Evangel.)

19 *Mending their nets, &c.* (*Washing* them. S. Luke v. 2.)—It has been ingeniously and usefully remarked by a mystic writer of the middle ages, that this their washing and repairing of their nets, after they had used them, ought ever to be imitated by all "fishers of men," after they have cast in their nets for a draught; meaning by this, that they should seek carefully to purify and cleanse themselves from aught, which in that very act they may have gathered of sin, impurities of vanity, of self-elation, or of any other kind; and that this they must do, if they would use their nets effectually for a future draught. Hab. i. 16; Isa. x. 13; Ps. cxv. 1. *Dean Trench.* (On the Miracles.)

They left their father.—There is a nearer conjunction between CHRIST and the faithful, than there is with father and mother. Of them we have *esse naturæ*, a being in nature; but of CHRIST, *esse Gratiæ*, a being in Grace: of them our being, of CHRIST our well being. To "honour father and mother" is the fifth Commandment; but to honour GOD is the First Commandment of the Law, to shew that to honour GOD is above all. "The father in earth," saith S. Augustine, "should have honour, but the FATHER in heaven more." Gen. xii. 1; 1 Kings xix. 20; Ps. xlv. 11; S. Luke ix. 59; xiv. 26. *Chr. Sutton.* (Disce vivere. Ch. 23.)

20 The two accounts, that of S. Matthew and S. Mark on one side, and that of S. Luke on the other, concurring in the place and situations, in which S. Peter was called, in the promise made to him, and the time, when he was called, speak evidently

of the same vocations Only one circumstance is peculiar to S. Mark, that John and James left their father Zebedee in the ship *with the hired servants*; which shews that CHRIST, in calling them, and they in obeying the call, did not leave their father destitute of assistance to carry on his business. vii. 10—12; Eph. vi. 2, 3. *Dr. Townson.* (Discourse iii. S. ii. i.)

Discipulos Christus non urbe foroque petivit,
Non Academeiæ spatiis, superive Lycei.
Delegit bis sex comites, qui mystica Sacra
Gentibus efferrent, prius ignorata, profanis.
Piscatu tenuem quærebant æquore victum,
Nulla sub urbanis docti præcepta magistris.
Hi tamen effusi per vicos, oppida, et urbes,
Omne genus paucis hominum cepere diebus;
Leges, et populos, et summa atque infima quæque
Retibus includere suis. Ea retia captos
Eripuere malis, prædæque fuere salutis.
Ipse Deo genitus grates egisse Parenti
Dicitur, et magnum vivens testatus amorem;
Pro quo res longâ penitus caligine mersas,
Magni arcana Dei, rudibus patefecerat atque
Indoctis hominum, despecta obscuraque vulgi
Ingenia anteferebat sapientibus atque superbis.

S. Matt. xi. 25. *Mich. Hospitalius.* (Epist. lib. vi.)

21 And they went into Capernaum; and straight-way on the Sabbath day He entered into the synagogue, and taught.

22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with Thee, Thou JESUS of Nazareth? art Thou come to

destroy us? I know Thee who Thou art, the Holy One of God.

25 And JESUS rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him.

21 *Straightway.* It beautifully expresses in Ch. i. ii., the rapid progress of CHRIST hastening towards the goal, and the occasions quickly meeting Him, and their prompt success. Our SAVIOUR was not slow to act. The particle *again*, another favourite expression with S. Mark, has a like force. Ps. xix. 5, 6; xl. 10. *Bengel.*

22 It is true the Ministers of the Gospel are "servants" to the Church, (2 Cor. iv. 5) . . . but we are servants only for the Church's good, to serve their souls, not to serve their humours. And therefore we are such servants, as may command too. . . . CHRIST taught men, as one, that had power and *authority*, or privilege to speak; as one, that "cared not for the persons of men." And, wherever His Spirit is, there will this power and liberty of CHRIST appear: for He hath given it to His Ministers, that they may "commend themselves to the consciences of them, that hear them," that they may "harden their faces" against the pride and scorn of men, that they may go out in armies against the enemies of His kingdom, that they may "speak boldly, as they ought to speak," that they may not suffer His word to be "bound," or His Spirit to be straightened, by the humours of men. (See Illustr. Acts xiii. 5. *J. Mede.*) 1 Tim. iv. 11, 12; Heb. xiii. 17; 1 Cor. vii. 23. *Bp. Reynolds.* (Expos. of Ps. cx.)

That is spoken *with authority*, which is carried into practice, be-

fore it is spoken ; for, when the conscience ties up the tongue, credit is withdrawn from the doctrine delivered. CHRIST, in a singular and exclusive sense, spake all good things with power, because He did no evil through weakness. xi. 32 ; S. Matt. vii. 3—6, 29 ; Rom. ii. 17—23. *S. Gregory.*

There be three means to fortify belief: the first experience ; the second, reason ; the third, *authority*. And that of these, which is far the most potent, is authority ; for belief upon reason, or upon experience, will stagger. S. Luke i. 1, 2 ; xxiv. 24 ; S. John iii. 4 ; Tit. ii. 15. *Lord Bacon.*

23 *An unclean spirit.*—It was befitting, since death first entered into the world through the devil's envy, that the healing medicine of Salvation should first operate against him. xvi. 17 ; Gen. iii. 15. *Bede.*

If any desire to know more concerning the devil, he may learn it easily by the titles attributed to him ; as, in regard of his excellent knowledge, "Dæmon ;" in regard of his enmity, "Satan ;" in regard of his power, "a strong man ;" in regard of his pollution, *an unclean spirit* : but "Devil" is his most usual name, being a continual "accuser of the brethren." Rev. xii. 10. *Dean Boys.* (On the Dominical Ep., &c. 3 S. Lent.)

24 They cunningly call Him *Jesus of Nazareth*, to nourish the error of the multitude, that thought He was born there ; and so, not the CHRIST. xiv. 67 ; Acts vi. 14. *Edw. Leigh.* (In loc.)

The Blessed Angels, they rejoice and sing at the good of others, at the conversion of but one poor sinner, (S. Luke xv. 7). *Hoc Angelicum est.* On the other side, the devil's manner is to howl and grieve at others' good : if CHRIST come to save men, to cry "He is come to torment them." *Hoc est Diabolicum.* *Bp. Andrewes.* (Serm. on S. Luke ii. 12, 13.)

To destroy us ?—Our LORD had not uttered a word, respecting judgment or punishment. But guilt accuses and condemns itself. Fear of destruction is the spontaneous offspring of sin ; and, whether the LORD reproves, or keeps silence, "there is no peace unto the wicked." *Conscientia mille testes.* Compare the case of Herod, vi. 14, 16. Gen. iv. 23 ; S. Matt. xiv. 1, 2 ; Acts xxiv. 25. *J. F.*

Here let us consider the rages and tempests of a troubled mind

and of an unquiet conscience, which knoweth that God is the avenger of all wickedness, and that death is the due reward of sin, which acknowledgeth himself to be a sinner, and findeth no way how he shall escape Hell-fire. This man, when he thinketh with himself of these things, he cannot but be amazed and disquieted above measure. The sound of the trumpet is ever in his ears; he heareth the voice of the Judge, saying, "Stand forth, sinner; now declare, how thou hast used thy body; give a reckoning of thy whole life." Then his conscience beginneth to quake and tremble. Then he needeth no witness to accuse him, nor Judge to condemn him. He is both witness and Judge against himself . . . God keep us far from such agonies, and give us pure hearts and clear consciences! Gen. iii. 8; iv. 14; 1. 15; Heb. x. 27; Rev. vi. 16. *Bp. Jewel.* (Expos. 1 Thess. iii. 11—13.)

I know Thee, &c.—The HOLY SPIRIT is here meant, whom the magicians in Egypt called "the finger of God," when, convinced by the evidence of the third miracle, they confessed their own magical powers to be unavailing. Ex. viii. 19. S. Luke xi. 20. *S. Cyprian.* (De Spir. Sancto.)

"*The Holy One of God.*"—He came in the appearance only of sinful flesh, (Rom. viii. 3,) as the brazen serpent had the figure, and not the poison, of the fiery serpent. He was without the least tincture of original or actual sin. He foiled the tempter in all his arts and methods, wherewith he tried Him. He resisted "the lust of the flesh," by refusing to make the stones bread to assuage His hunger; and "the lust of the eyes," in despising the kingdoms of the world with all their treasures; and "the pride of life," when He would not throw Himself down, that by the interposing of angels for His rescue there might be a visible proof that He was "the SON of GOD." The accuser himself confessed Him to be "*the Holy One of God*;" he found no corruption in Him, and could draw nothing out of Him. S. John xiv. 30; Heb. vii. 26; 1 S. Pet. i. 19. *Dr. Bates.* (Harm. of Divine Attributes, &c. Ch. 12.)

25 He silences the devils, even when they spake the truth, lest He should seem to approve of witnesses, who were liars by nature. S. John viii. 44; Rom. xiv. 16; Eph. v. 15. *Novarinus.*

JESUS rebuked him, being *planè invidiosum*, an evident detractor, in his very confession mischievous, and guilty of wicked flattery; *malè adulantem*, as if he wished to make it appear that this was CHRIST's chief glory in coming to "destroy" devils, rather than to save men. S. John iii. 17. *Tertullian*. (Adv. Marc. L. iv. c. 7.)

27 The Jewish exorcists were wont by invocation of the Name of God to drive away the devils. But no man, before this time, did that *pro imperio*, as CHRIST here. He needed nothing to overcome the devil, but only His bare word. S. Matt. iv. 10; S. Mark ix. 25; xvi. 18; Acts ix. 34; xix. 13. *Edw. Leigh*. (In loco.)

His *authority* in teaching was thus early recognized. (S. John iii. 2.) Truly His miracles were *amazing*; but what He taught still more so. The Jews were no strangers to the fact of miracles, "Moses being read in their synagogues every Sabbath day." (Acts xv. 21.) But *what new Doctrine is this?* What most wonderful and astounding Truths are these, such as we have never heard before, (1 Cor. ii. 9; Acts xvii. 20,) and which the performance of the miracle so undeniably attests? Miracles are wonders in nature: the Gospel is a mystery from Heaven. CHRIST is first and above all named "*The Wonderful*;" neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive the unsearchable riches of His grace. In beautiful accordance with what is here recorded, we read of a similar effect, produced on the mind of a distinguished convert to the faith, "Sergius Paulus, a prudent man." "Then the deputy, when he saw what was done, (the miracle, wrought by the Apostle) believed, being *astonished* (not so much at the miracle, as) at *the Doctrine of the Lord*." Acts xiii. 1—12; S. Matt. vii. 28, 29; Eph. iii. 8. *J. F.*

28 And immediately His fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell Him of her.

31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.

35 And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after Him.

37 And when they had found Him, they said unto Him, All *men* seek for Thee.

38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And He preached in their synagogues throughout all Galilee, and cast out devils.

30 Mark, I pray thee, S. Peter's reverence towards Him. For, though he had his wife's mother at home lying ill and very sick of a fever, he drew Him not into his house, but waited first for the teaching to be finished; then, for all the others to be healed; and then, when He had come in, besought Him. Thus from the beginning was he instructed to prefer the

things of all others to his own. ii. 2, 3; iii. 31, 32; Phil. ii. 21. *S. Chrysostom.* (Hom. in S. Matt. viii. 14.)

How willing He was to do good we may see in that, when the sick were not able to come unto Him, He went Himself to visit them. v. 38; xiv. 37; Isa. lxiii. 5; Ezek. xxxiv. 11; S. Matt. ix. 25; Titus ii. 11. *Chr. Sutton.* (Disce vivere, ch. 12.)

Simon's wife's mother.—If you regard the necessity of Marriage, God found it good to give man a wife; if the antiquity, it was ordained in the beginning of the world; if the place, in Paradise; if the time, in the innocency of man. If you regard any thing the rather, because of Him, that ordained it, God was the Author of marriage. . . . If you seek the allowance, CHRIST approved it by His birth in marriage and by His presence at marriage; if the dignity, it is honourable; if among whom, in all men of all estates of all callings, in prince, in subject, in minister, in priest, and in people. It is honourable in prophets, honourable in Apostles, in martyrs, in bishops. Acts xi. 9; 1 Cor. vii. 2; ix. 5; Heb. xiii. 4. *Bp. Jewel.* (Treatise of the Sacraments.)

In like manner do avarice, incontinence, hatred, lust, self-will, *nugacitas spectaculorum*, the silly love of amusements, create a fever in the soul. *Est medicus febris persecutor ut sit hominis liberator.* The fever is our physician, urging us on, to the end we may obtain deliverance. S. Matt. xi. 28; Rom. vii. 23—25. *S. Augustine.* (De Decachord. c. 8.)

32 *At even, when the sun did set.*—When thou lookest upon the heavens and beholdest the beauty of the stars, adore Him, that in His Wisdom made them all for thee. When the day is ended and the night approacheth, fall down and worship Him, who made both the day and the night to give thee joy and rest. Ps. xix. 1; lv. 18. *S. Basil.*

34 It would seem that on this occasion our LORD poured forth His healing virtues in rich abundance. . . . He “healed *all* that were sick,” in a free, spontaneous, unlimited exercise of Divine charity and compassion (S. Matt. iv. 23—25); as when, on another occasion, it is said, that “multitudes sought to touch Him; for there went virtue out of Him and healed them *all*.” (S. Luke vi. 19.) Here too was combined the case of demoniacal

possession, so strongly and typically expressive of moral and spiritual disease, with that of ordinary sickness; as if the great Physician were willing to exhibit the power of His healing touch both on souls and bodies, and to shadow forth that perfect restoration of "body, soul, and spirit," (1 Thess. v. 23,) hereafter to take place, through the grace and efficacy of the great Atonement. Ps. cxlv. 14—21; 2 Cor. vi. 12. *C. C. Bartholomew.* (Sermon in behalf of the Devon and Exeter Hospital.)

All the city, &c.—Oh, when shall I feel the plague of sin, and long for a deliverance from it, as I would from a sore disease of my body? I am in danger of losing two of the most precious things in the world; God's favour and my own soul: and yet I am at ease. It is the desperateness of my distemper, that I am at ease. S. Matt. xxiv. 39; Acts xxviii. 9; Eph. v. 14; Rev. iii. 17. *Adam.* (Private Thoughts. Ch. i.)

35 Here, in this first chapter of S. Mark, we have, as it were, *the morning and the evening* of the LORD's first day. We see how He began the day with retirement, in communion with God; then how He closed it, with deeds of mercy, in communion with man. (verse 32.) This Sun of Righteousness "came forth as a bridegroom out of His chamber," His secret place; and then openly before the world "rejoiced, as a giant, to run His course," and to scatter mercies and blessings wherever He went. (Ps. xix. 6.) So will the day pass and close with ourselves, when begun in morning retirement, in prayer for "grace to help in time of need." And here we may observe that, after this record of our LORD's early devotion, it is immediately added that *Simon, and they that were with him, followed after Him.* Thus let us also follow Him, resolving with the Psalmist, "O God, Thou art my God; early will I seek Thee!" "My voice shalt Thou hear, O LORD, betimes in the morning. Early in the morning will I direct my prayer unto Thee, and will look up." Ps. v. 3; cxxxii. 2—5; Isa. ii. 11, 12. *J. F.*

There is something very precious in the *morning* hours. If at such seasons we leave the company of our very best relatives and friends and retire awhile for silent prayer, we shall find

our spirits refreshed, as the fields with the dew of the morning. xvi. 2; Acts v. 21. *Bengel.*

A solitary place.—This voice of God, perceived within, is not heard in the forum and sounds not in the streets. It requires that your eye be in secret and that your hearing be in secret. *Secretum vult oculum, secretum vult auditum.* Ps. iv. 3, 4; Hos. ii. 14; S. John i. 48. *S. Bernard.* (Ep. 107.)

38 *Came I forth.*—Our LORD's first expressions concerning Himself are somewhat mysterious; but He gradually speaks more plainly, "I came forth *from the FATHER.*" S. Luke ii. 49; S. John xi. 14; xvi. 27—30. *Bengel.*

At the parallel passage, S. Luke iv. 43, the words are *therefore am I sent.* Hence, as in many other incidental places, we gather the Catholic doctrine of the twofold nature of CHRIST. He "*came forth,*" as GOD; He was "*sent*" as a servant—GOD and man; LORD and CHRIST; JESUS and MESSIAH, in One mysterious and inseparable person; both able to suffer, and also by suffering able to satisfy for our sins. xv. 39. (See Illustr. of S. Matt. xxvii. 54. *Bp. Beveridge.*) *J. F.*

40 And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean.

41 And JESUS, moved with compassion, put forth *His* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And He straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much,

and to blaze abroad the matter, insomuch that JESUS could no more openly enter into the city, but was without in desert places ; and they came to Him from every quarter.

40 *Kneeling*.—There is no contrivance of our body, but some good man in Scripture hath hanselled it with prayer. The publican standing, Job sitting, (Job ii. 8,) Hezekiah lying on his bed, (2 Kings xx. 2,) Elijah with his face between his legs. (1 Kings xviii. 42.) But of all gestures give me S. Paul's ; "For this cause I bow my *knees* to the FATHER of our LORD JESUS CHRIST." 2 Sam. vii. 18 ; Eph. iii. 12 ; Acts vii. 60. *Th. Fuller*. (Good Thoughts in worse times. Ch. 6.)

In the *will* of the LORD, he acknowledges the Divine *power*. He entertained no doubt, as to the will of the LORD, as if distrusting His tender compassion ; but deeply conscious of his own vileness he would not presume. S. Luke xviii. 13. *Bede*.

41 As before His Incarnation He felt not any pain, so must He needs have been experimentally unacquainted with *compassion* ; *ita nec misericordiam experimento novit*. Heb. ii. 9—18. *S. Hilary*.

The glory of CHRIST was represented and made known, under the Old Testament, in His personal appearances unto several eminent persons, leaders of the Church in their generations. This He did, as a *præludium* to His Incarnation. He was as yet God only ; but appeared in the assumed shape of man to signify what He would be. He did not create a human nature and unite it unto Himself for such a season ; only by His Divine power He acted the shape of a man, composed of what ethereal substance He pleased, immediately to be dissolved. So He appeared to Abraham, to Jacob, to Moses, to Joshua, and others. And herein also, because He was the Divine Person, who dwelt in and with the Church under the Old Testament from first to last, in so doing He constantly assumed to Himself *human affections*, to intimate that a season would come, when He would immediately act in that nature. And indeed, after the fall, there is nothing spoken of God in the

Old Testament, nothing of His institutions, nothing of the way and manner of His dealing with the Church, but what hath respect unto the future Incarnation of CHRIST: and it had been absurd to bring in GOD under perpetual *anthropopathies*, as grieving, repenting, being angry, well pleased, and the like, were it not but that the Divine Person intended was to take on Him the nature, wherein such affections do dwell. Acts vii. 30, 37, 38; Heb. x. 5. *Dr. Owen.* (On the Person of CHRIST.)

What is spoken of GOD *ἀνθρωποπαθῶς*, after the manner of men, must yet be understood *Θεοπρεπῶς*, so as befitteth the Majesty and perfections of His Divine nature. S. John i. 14. *Bp. Sanderson.* (Serm. on 1 Kings xxi. 29.)

Put forth His hand and touched him.—Three ways we read our SAVIOUR healed diseases; with means, as the leper, (S. Matt. viii.) without means, as the ten lepers, (S. Luke xvii.) against means, as the blind man. (S. John ix.) His working *by means* is the more ordinary, and suits better with the weakness of our faith and the dimness of our understanding; where we see it not, we are apt to sink and fail. Nor is the other, *without means*, to GOD of greater difficulty. A miracle, when He pleases, is as easy to Him, as a natural cause. For it was at first by a miracle that that cause was natural; and all the miracles, that we have heard of in the world, are less a miracle, than the world itself. . . . It is as easy to GOD to work without means, as with them. It is the same “*Be clean*” and “*Go wash*.” And *against means* is equal to either; nay, to Him these latter are the nearer ways. To go by His power and omniscience is far a quicker way, than by the circumflections of nature and second causes. . . . We ought never so to depend upon His will and power hidden, as to neglect His declared pleasure. He, that neglects what he finds commanded, hath little reason to expect what he finds not promised. Upon means it is fit we should depend; without means we may hope; against means, we should not despair. S. John xi. 39; Acts xii. 8; xxvii. 31. *O. Feltham.* (Resolves. Cent. ii. 33.) By *touching* the leper, He signified that He is not subject to the Law, but is set over it; and that to the clean henceforth no-

thing is unclean. He heals not, as a servant, (referring to Elisha's healing Naaman,) but as absolute Master; for His hand became not unclean from the leprosy, but the leprous body was made clean by His holy hand. Verse 27; Ex. iv. 6.

S. Chrysostom. (In loco, ad S. Matt.)

"I will; be thou clean." This reply, like an instant echo, meets the strong faith of the leper, whose very petition furnished the orderly form of the wished-for answer. Ps. cxxxix. 2. *Bengel.*

42 Justly may we admire the force and speed, with which prayer flies up to heaven, and brings down answers from thence—*ἄμα ἔπος, ἄμα ἔργον*; no sooner said, than done. . . . There is nothing, that cuts the air so swiftly; nothing, that takes so sublime, so happy, and so auspicious a flight, as prayer; which bears the souls on its pinions and leaves far behind all the dangers and even the delights of this low world of ours. Gen. xxiv. 15; Isa. lxv. 24; Dan. ix. 20, 21, 23; Acts xii. 5, 12, 14. *Abp. Leighton.* (Med. on Ps. 4.)

44 *Shew thyself to the priest.*—If the sick person has been so dealt with, as to be truly sensible of his condition, he should then be instructed in the nature and benefit of Confession (at least, of such sins, as do trouble his conscience) and of Absolution. For instance, he should be told, that, as under the law of Moses God made His priests the judges of leprosy (Lev. xiii.) and gave them rules, by which they were to determine who were clean, and fit to enter into the congregation, which was the type of heaven, and who were not clean; even so, under the Gospel, He has given His priests authority to pronounce their pardon, if they find them qualified; for this is their commission from CHRIST's own mouth, "Whosoever sins ye remit, they are remitted unto them." . . . While we are bound to encourage penitents earnestly to desire Absolution, and to exhort them to receive the LORD's Supper, as a pledge to assure them of pardon, we must sincerely admonish them not to hope for any benefit, either from the one, or the other, but upon condition of their sincere repentance. S. Matt. xvi. 19; S. John xx. 22, 23. *Bp. Wilson.* (Parochialia. On Visiting the sick.) By preaching, and catechizing, and private intercourse (with the Minister in spiritual things) all the needs of the soul can best

be served ; but by preaching alone they cannot. *Bp. J. Taylor.* (Advice to his Clergy, S. v. 68.)

Is there not some reason to fear, that, through various unhappy causes, less pastoral intercourse exists among Christians, than was found among the Jews ? This certainly was not the design of our LORD, that spiritual helps and advantages should be less under the Gospel, than they were under the Law. Nor is it the intent of the Church. Her system of parochial communion, each fold having its own proper shepherd, is wisely adapted to the purpose of promoting the utmost mutual sympathy, confidence, and co-operation. The tone of her Services throughout is loving and soothing. How tenderly, for instance, before the administration of the LORD'S Supper, does she invite her children, when in doubt and distress of conscience, to her maternal bosom, that she may place them in perfect peace in the bosom of the LORD ! Her feeling in this respect has been forcibly and beautifully expressed in the following manner. " Confess your sins to GOD ;" such is our counsel,—(the author is engaged in vindicating from misrepresentation that part of *the Order for the Visitation of the Sick*, which supposes the sick person's conscience " to be troubled with any weighty matter.")—" Confess your sins to GOD ; we wish not, we seek not to know " them : but if you cannot otherwise apply what you have been " taught of GOD'S general promises to your own case, unbosom " yourself freely to us : tell us in that sacred confidence, which " ought to subsist between a Christian minister and him, who " is about to stand before his Judge ; tell us what it is, that " thus shakes your soul with dread, and renders you incapable of " the holy consolations of the Gospel of Peace. Your very terrors " prove, at least, that you are not hardened ; that your state is " better than that of the unhappy soul, which is ready to wing its " flight into an eternal world in stupid and reckless insensibility " to its danger. We are Ordained to preach the glad tidings of " great joy, to minister the Word of GOD, to pronounce the " pardon of GOD over all, who with true faith turn unto Him. " And weak though we be,—sinners, miserable sinners, though " we be,—we have yet the promise of Him, who cannot lie, that " He ' will be with us alway even unto the end of the world,'

“that He will Bless His own Ordinances, and make them, when
 “duly ministered and devoutly received, effectual to the Salva-
 “tion of men.” (Letter 9 to C. Butler, Esq., on Confession
 and Absolution, by the Rev. H. Phillpotts, D.D., now Lord
 Bishop of Exeter.) Isa. l. 4; 2 Thess. ii. 7. *J. F.*

*Magno errore magnā dementiā in eas res, quibus malè utuntur ho-
 mines, crimen malè utentium transfertur.* It is a great mistake
 and great infatuation, when we transfer the blame of men’s
 abuses to the objects, which they abuse; and when, because of
 the abuse, we condemn the thing itself. *S. Augustine.*

45 In the performance of this miracle He enjoined silence, and
 yet it was not concealed in silence; that so His elect, while
 following His precepts and example, may desire secrecy in their
 good actions; and yet, *ut prosint aliis prodantur inviti*, for the
 benefit of others may, contrary to their own wishes, allow them
 to be publicly made known. S. Matt. vi. 1—4; v. 14—16.
Bede.

The man kept not CHRIST’s injunction, wherein he was to be
 blamed; yet there is some excuse in part from the ardent af-
 fection and overcoming joy, that he could not well conceal.
 (S. John iv. 29; Acts iv. 20.) Nor are we sharply to inveigh
 against all the impertinences and imprudence of new converts
 in their speeches, and carriages in religious things, though they
 are admonished to study prudence. It is no wonder that so
 high a change does a little transport them beyond their bounds.
 S. Matt. xii. 34. *Abp. Leighton.* (Lectures on S. Matt. viii.)

It was a rare cure, that had been, to heal a leper, (2 Kings v.
 7,) and CHRIST had not healed any, till this present time.
 Therefore, when this was published abroad, it would not only
 gather people under other diseases to CHRIST for their recovery,
 (for they would conclude He could heal any, when He could
 do this,) but it would cause lepers to break into the city, where
 He was; which was contrary to their law and custom, and so
 would breed trouble and confusion; *so that JESUS could no
 more openly enter the city.* 2 Kings v. 7; S. Matt. x. 8; xi. 5.
Dr. Lightfoot. (Harm. Evang. s. 22.)

CHAPTER II.

AND again He entered into Capernaum after *some* days; and it was noised that He was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and He preached the word unto them.

3 And they come unto Him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When JESUS saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

1 Our LORD vouchsafed to accept the hospitalities of Andrew and Peter at Capernaum; of Lazarus, Martha, and Mary at Bethany; for He had no house of His own, neither does He appear to have ever sojourned in Jerusalem, which was the city of blood. (S. Matt. xxiii. 35, 37.) While under their roof He instructed them, explaining more especially what He had taught in public. He furnished them with a more perfect knowledge of His own life and conversation, and thus in the most effectual manner confirmed His instructions. He prayed for them, if not with them; and thus He shared all things with them, as their guest, condescending to their low estate. How composed must have been their thoughts—how blessed their sense of security, when they retired to rest at night! How must they have hailed with adoring admiration

the Sun of Righteousness, shining upon them on the return of day, as He gladdened and refreshed their souls for its cares and duties! If we would invite the LORD to our house and enjoy His spiritual Presence with us in the midst of our families, we must study to "do such things, as please Him;" we must "put away the evil of our doings before His sight." He, who is "a jealous God," will not bear a divided service. (S. Matt. vi. 24.) He, who is a holy God, will not "go to be a guest with a man, that is a sinner." (Ps. xv.; S. John ix. 31.) The God of peace will not dwell in the house of contention. (Eph. iv. 30—32.) He, whose Presence is heaven, cannot abide in the midst of that corrupt conversation, which is "of the earth earthy," (2 Cor. vi. 15;) neither will He bless those families, that refuse to honour Him not before the world, that "call not on His Name." Let then every Christian householder embrace Joshua's resolution, (xxiv. 15). With David let him say unto the LORD, "When wilt Thou come unto me? I will walk in my house with a perfect heart." Ps. ci.; 1 Sam. v. 2, 3; Isa. xliii. 24; Jer. x. 25. *J. F.*

- 3 I am paralytic, since the powers of my soul are without motion, or operation towards anything, that is good; but if I shall be carried by the *four* Evangelists, and brought by them unto the LORD, then shall I hear Him say, "Thy sins be forgiven thee." Rom. v. 6. *Theophylact.* (in loco.)

Glory be to Thee, O tenderest JESU, who, when, by reason of my infancy, I could not promise to repent and believe for myself, didst mercifully accept of the promise of my sureties, who promised both for me; as Thou didst accept, for good to the paralytic, the charitable intentions of those, that brought him to Thee, and of the faith of the woman of Canaan, for the cure of her daughter: for which merciful acceptance all love, all glory be to Thee! vii. 26; x. 13. *Bp. Ken.* (Practice of Divine Love.)

- 4 Here then we have a reason, as one has observed, why it was "expedient that our LORD should depart," and that "the Comforter should come." The throng of multitudes, crowding after the *bodily* presence of CHRIST was a hindrance to the Gospel, while many could not *get at Him by reason of the press*, and

even some, on this account, might for a season, go "empty away." His body was necessarily limited by space; but the Spirit of the LORD is in all places, reaching to every corner of the earth, penetrating into every corner of the human heart; so that "nothing is hid from the heat thereof." xvi. 6; 1 Cor. ii. 10. *J. F.*

They uncovered, &c.—Difficulty of achievement stupifies the sluggard, advises the prudent, terrifies the fearful, animates the courageous. x. 48; xvi. 2, 3. *Lord Capel.* (Contemplations. 101.)

("Your effectual faith." 1 Thess. i. 3.) Faith is not idle, it worketh and is forcible; it breaketh out, like fire; it is always fruitful through love. Faith without work is no faith; it is dead and bringeth death. ("And diligent love.") Love is painful and full of travail; it thinketh not evil; it seeketh not her own things; it is bountiful. Charity cannot dissemble, nor despise the tears of her brother. It sheweth forth, as the morning light; it taketh from herself to relieve them, which are in need. It dealeth bread to the hungry, and bringeth the poor, that wander, unto her house, and covereth the naked, and "hideth not her face from her own flesh." Unto them, that have this love, the LORD giveth His blessing. Ps. xli. 1; S. Matt. v. 7; 2 Cor. v. 14. *Bp. Jewel.* (Expos. of 1 Thess. i. 2—5.)

5 "Saw their *faith*"—(not the charity of the men, nor the patience of the paralytic.)—S. Paul declareth here (Rom. iii. 21—28,) nothing upon the behalf of man concerning his justification, but only a true and lively *faith* . . . and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God to be joined with faith in every man, that is justified; but it shutteth them out from the office of justifying. So that, although they be all present in him, that is justified, yet they justify not altogether; neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God . . . but it excludeth them, so that we may not do them to this extent, to be made just by doing of them. S. Matt. xxv. 37; S. Luke xvii. 10; 2 Tim. i. 16—18. *Homilies.* (Serm. of Salvation, Part i.)

Why hath GOD appointed the eye to see, and not the ear? Why the hand to take our food, rather than the foot? It is easily answered: because these members have a particular fitness for these functions; and not the other. Thus *faith* hath a fitness for the work of justification peculiar to itself. We are justified, not by giving anything to GOD—what we do—but by receiving from GOD, what CHRIST hath done for us. Now Faith is the only receiving grace, and therefore only fit for this office. Ps. lxxxi. 11; S. John i. 12, 16; 1 Cor. xii. 18; Rom. iii. 25. *Gurnall*. (The Christian in complete Armour, &c. Eph. vi. 16; Chap. i. S. 3.)

He said, &c.—GOD is more forward to give, than man to ask. It is not said, that the sick man, or his company in his behalf, said anything to CHRIST; but CHRIST speaks first to them. If GOD have touched thee here, didst thou ask that at His hands? Didst thou pray, before thou camest hither, that He would touch thy heart here? Perchance thou didst; but when thou wast brought to thy Baptism, didst thou ask anything at GOD's hands then? But those, that brought thee, that presented thee, did. They did in thy Baptism; but at thine Election, then, when GOD was writing down the names of all the elect in the Book of Life, how camest thou in? Who brought thee in then? Didst thou ask anything at GOD's hands then, when thou thyself wast not at all? *Dat prius*. GOD gives, "before we ask:" and then, *Dat meliora rogatis*, GOD gives better things, than we ask. They intended to ask but bodily health, and CHRIST gave spiritual; He gave remission of sins The farthest, that CHRIST goes, in the expressing of the affections of a natural father here, is, that "if his son ask bread, he will not give him a stone; and if he ask a fish, he will not give him a scorpion." He will not give him worse, than he asked; but it is the peculiar bounty of this Father, who adopted this son, to give more and better, spiritual for temporal. Job xxxv. 7; Rom. xi. 35; 1 Cor. iv. 7; Eph. i. 3—6; iii. 20. *Dr. Donne*. (Serm. on S. Matt. ix. 2.)

Son.—By thus addressing him, He manifests His readiness of disposition to help the afflicted, even "as a father pitieth his own children." Ps. ciii. 13; 1 S. John iii. 1. *Chemnitius*.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when JESUS perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

7 How can sins be rightly remitted, unless He, the person, against whom we have sinned, grant the pardon? 1 Sam. ii. 25. *S. Irenæus.* (De Hær. Lib. v. c. 17.)

The sin of *blasphemy* is committed, when what is unworthy of God is ascribed to Him; when what is due to Him is withholden; and when what exclusively belongs to God is applied to those, who have no right to it. xiv. 64. *Bengel.*

8 *Perceived in His spirit.*—JESUS therefore, by thus revealing to the Pharisees that, which they kept secret in the deep recesses of their hearts, shews Himself to be more than man, and proves by the very power, which He possessed, as God, of

tracing the secrets of the heart, that He was able also to *forgive sins*. Ps. xlv. 21; Jer. xvii. 10; S. John ii. 25. *Gerhard.* (Harm. Evang.)

To suppose a creature to have *reason* given to direct him, and yet that he ought not to be directed by it, is a contradiction. S. Luke xii. 57; Rom. xii. 1; 1 Cor. x. 15. *Bp. Sherlock.* (Serm. before the Society for Propagating the Gospel.)

We must distinguish between reason corrupted and right reason. . . . If any Divine Mystery seems incredible, it is from the corruption of our reason, not from reason itself; from its darkness, not its light. And, as reason is obliged to correct the errors of sense, when it is deceived either by some vicious quality in the organ, or by the distance of the object, or by the falseness of the medium, that corrupts the image in conveying of it; so it is the office of Faith to reform the judgment of reason, when either from its own weakness, or the height of things spiritual, it is mistaken about them. For this end supernatural Revelation was given, not to extinguish reason, but to redress it and enrich it with the discovery of heavenly things. Faith is called wisdom and knowledge; it doth not quench the vigour of the faculty, wherein it is seated, but elevates it and gives it a spiritual perception of those things, that are most distant from its commerce. It doth not lead us through a mist to "the inheritance of the saints in light." Faith is a rational light. S. Luke xii. 57; 1 Cor. x. 15; xi. 13; Eph. i. 18; 1 Thess. v. 21. *Dr. Bates.* (Harmony of the Divine Attributes, &c. Ch. 7.)

So reasoned.—We ought not to find fault with the use of human reason, in matters of Divine Revelation, but rather with the abuse of it, when it becomes human *reasoning*. S. Luke xxiv. 15, 25; 2 Cor. x. 5. *J. F.*

9 Here was an act of great mercy shewn to a poor miserable man; but it is plain, that CHRIST's design was now to shew the Jews the truth of that doctrine, that *the Son of Man had power to forgive sins*. This was the thing the Jews stumbled at; and this was the way CHRIST took to set them right: the miracle was to procure attention and belief. The visible effect of a Divine power was to convince them, that what He said

was true, although the effect (namely the forgiveness of sins) was, and must be, invisible. This inference is of our SAVIOUR'S own making, and is a lively demonstration that true miracles are designed by GOD to bear testimony to the mission of His messengers and prophets, and to establish and to confirm the truth of what they deliver, by virtue of such mission. You see, by this instance, how our LORD Himself appeals to His own miracles; and sure you will believe He knew the true use, that was to be made of them. S. John v. 36; x. 24, 25, 37, 38; xi. 15; xiv. 11; xv. 24; xx. 30, 31. *Bp. Fleetwood.* (An Essay upon Miracles. P. 2.)

It is the high prerogative of GOD alone to *forgive sins*. He assumes this particularly to Himself and seems to triumph in the glory of this attribute. "I, even I, am He, that blotteth out thy transgressions." . . . This charge of *blasphemy*, which they laid against CHRIST, had He not been the true GOD, had been unanswerable. And, therefore, our SAVIOUR denies not their principle, which is most certain and infallible; but, to convince them that they themselves were blasphemers, in applying it to Him, proves His Deity by a miracle; and demonstrates His authority to forgive sins by His power in healing diseases. Isa. xliii. 25; Ps. cxxx. 4; S. Luke xxiv. 47. *Bp. Hopkins.* (Expos. of the LORD'S Prayer.)

Whether is it, &c.—I think it is impossible not to be struck with this narrative. He not only shews His power here, but He shews an unrivalled an infinite ease in the exertion of it. For He lets His enemies themselves, as it were, choose the way, in which it should be manifested; signifying that with Him it made no difference. Deut. xxxii. 31. *J. Miller.* (Bampt. Lectures. 6.)

10 The Propitiation for our sins was the great work, for which He came; as Isaiah speaks (xxvii. 9); "This is all the fruit, to take away sin." That was His errand, on which He came; this He published and made known to the world. It was the end of all His miracles to seal up this truth to us. Heb. ix. 26. *Bp. Brownrigg.* (Serm. on 1 S. John iv. 10.)

Though all the Persons in the Trinity *forgive sins*, yet not in the same manner. The FATHER bestows, the SON merits, the HOLY

GHOST sealeth up and applieth, remission of sins. *Edw. Leigh.*

- 11 *Sanatis jam mandabat officium.* It was our LORD's custom to require of those, whom He healed, some work, or duty, to be done. i. 44; v. 19; S. John v. 8; viii. 11. *S. Ambrose.* (De Fide, lib. iv. c. 3.)

So to every sick soul, whose cure He undertakes, He says so too; *Surge, tolle, ambula.* Our beds are our natural affections. These He does not bid us cast away, nor burn, nor destroy. Since CHRIST vouchsafed *induere hominem*, we must not *exuere hominem*. Since CHRIST invested the nature of man and became man, we must not pretend to divest it and become Angels, or flatter ourselves in the merit of mortifications, not enjoined, or of a retiredness, and departing out of the world, in the world, by the withdrawing of ourselves from the offices of mutual society, or an extinguishing of natural affections. But "*Surge,*" says our SAVIOUR; Arise from this bed, sleep not lazily in an over-indulgence to these affections; but "*Ambula,*" Walk sincerely in thy calling; and thou shalt hear thy SAVIOUR say, "*Non est infirmitas hæc ad mortem;*" these affections—nay, these concupiscences—shall not destroy thee. S. Matt. xxi. 8; Titus ii. 14. *Dr. Donne.* (Serm. on Ps. vi. 2, 3.)

- 12 *Glorified God.*—

O ter Beatus, cui bonus arbiter
Non imputavit lubrica devixæ
Errata vitæ, nec reperit dolum
Cæco in recessu pectoris abditum
Recti tenaces simplicis, et quibus
Est grata fraudum nescia veritas,
Favente cœli Numine, gestibus
Et voce vestrum pandite gaudium!

Buchanan. (Ps. 32.)

14 And as He passed by, He saw Levi, the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 And it came to pass, that, as JESUS sat at meat

in his house, many publicans and sinners sat also together with JESUS and His disciples: for there were many, and they followed Him.

16 And when the Scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

17 When JESUS heard *it*, He saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

14 *Sitting, &c.*—Well might he *sit down* here; for he had a great weight upon him, the burden of his covetousness, and the desires of gold, bred in him by the often traffic he had with it. Gold is heaviest of all metals; but it is made more heavy by covetousness. For it more oppresses the heart of him, that loves it, than the back of him, that bears it. . . . And where was he sitting? At the *receipt of custom*. If it be “a more blessed thing to give, than to receive,” (Acts xx. 35,) certainly to be a receiver of extorted oppression from the grudging people must be no happy, nor blessed thing. This Custom-house was such. For S. Chrysostom calls it *rapinam permissam*, rapine with a privilege. The *receiving* of custom breeds a custom of receiving; and that, a desire still to receive more; which desire worldly men will ever seek to satisfy, though with the oppression of their poor brethren. This made this place and office hateful to the people. “Publicans and sinners” went ever together in their mouths. . . . CHRIST found him, as he was *Levi*, the publican; but *looked* on him, as he was *Matthew*, the Apostle. . . . He called him to an office much more gainful . . . where he should still be a receiver, and a gainer too; but not, as here, 10 or 15 per centum; but where one should “bring forth thirty, one sixty, one an hundred-fold.” i. 17; Hab. ii. 6; Job xx. 15—23; 1 Tim. vi. 6. *Wm. Austin.* (A Meditation for S. Matthew’s day.)

15 I do not find where JESUS was ever bidden to any table, and refused. . . If He sate with sinners, He converted them; if with converts, He confirmed and instructed them; if with the poor, He fed them; if with the rich in substance, He made them richer in grace. S. Matt. xi. 19; 1 Cor. x. 27. *Bp. Hall.*

Dr. Hammond knew well how much the application at the table enforced the doctrines of the pulpit; how subservient the endearing of his person was to the recommending his instructions; how far upon these motives our SAVIOUR thought fit to eat "with publicans and sinners;" and how effectual the loaves were to the procuring of disciples. Prov. xi. 30; 1 Cor. ix. 19—22. *Dr. Fell.* (Life of Dr. Hammond.)

16 *They said unto His Disciples.*—I know it is a preposterous solecism to preach to the people the duty of Kings; and then to Kings, the duty of the people. It was the Pharisees' method, and μεθοδεΐα too. (Eph. iv. 14.) When they find fault with CHRIST, they complain to His disciples of Him; and then anon (ver. 18) they accuse the disciples to CHRIST. Just the spirit of a Pharisee, to beget jealousies and sow dissension—tell the King that his subjects are false to him, and then tell the people the King usurps upon them. (2 Sam. xv. 4.) Sure this is not ὁρροτόμειν, to give every one his due portion. *Alia medicina curat calcaneum; alia medicina curat oculum*, saith Gerson. Every truth is not for every person. S. Luke xii. 42; 2 Tim. ii. 15. *Bp. Brownrig.* (Serm. on Hag. ii. 23.)

Ac si consentiens in culpâ qui consentiens in cœdâ. Supposing, that, because He sate down with them at their meals, He must needs have fellowship also with them in their sins. 1 Cor. vii. 31. *Ardens.*

What can we hope to do, or say, that shall escape the censure and misinterpretations of men, when we see the SON of GOD could not avoid it? Let a man profess himself honestly conscionable; he is a scrupulous hypocrite: let him take but a just liberty in things merely indifferent; he is loosely profane: let him be charitably affected to both parts, though in a quarrel not fundamental; he is an odious neuter, a lukewarm Laodicean. It concerns every wise Christian to settle

his heart in a resolved confidence of his holy and just grounds; and then to go on in a constant course of his well-warranted judgment and practice, with a careless disregard of those fool-bolts, which will be sure to be shot at him, which way soever he goes. Numb. xvi. 3; 2 Sam. vi. 20; S. Matt. xi. 18, 19; 2 Cor. v. 13; 2 Thess. i. 6, 7; 1 S. Pet. ii. 10—15. *Bp. Hall.* (Select Thoughts. 81.)

17 *Quid tam dignum misericordiâ, quàm miser?* Who so justly challenges our pity, as the beggar? *Et quid tam indignum miseratione, quàm superbus miser?* And yet, who less deserves it, than the proud beggar? Mal. iii. 13. *S. Augustine.*

“Son, be of good cheer; thy sins be forgiven thee.” (v. 5.) This was the Grace, softer than oil, sweeter than roses, which “flowed from His lips” into the sinner’s wounds, and which being poured into the contrite heart not only heals, but blesses it, yea, and marks it for Eternal Blessedness. But alas! the greater part of sinners sleep in their misery, and, though their distempers are mortal, feel them not. . . . Oh, how sweet is the voice of pardon to a soul groaning under the burden of sin! But, as S. Bernard well expresses it, *Quisquis desolationem non novit, nec consolationem agnoscere potest.* Men of this world, entangled in the cares of life and in its crimes, *dum miseriam non sentiunt, misericordiam non attendunt*, while insensible of their misery have no regard to God’s mercy. Ps. x. 4; Prov. xxx. 12, 13; Hos. vii. 10; xiv. 1—4; Rev. iii. 17. *Abp. Leighton.* (Med. on Ps. cxxx.)

The disease of sin is of a lethargic nature and stupifies the unhappy creatures, so that they are not sensible of it. It renders them delirious, so that they think themselves well, when the symptoms of death are strong upon them. . . . We can weep and lament over the sick bed of a dying friend, and we even drop our tears after him into the grave: but shall we drop no tears over dying souls? Ps. cxix. 53; Hos. vii. 9; Jer. ix. 1; xiii. 17; S. Luke xix. 41. *Davies.* (Serm. on S. Matt. ix. 12.)

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why

do the disciples of John and of the Pharisees fast, but Thy disciples fast not ?

19 And JESUS said unto them, Can the children of the bridechamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment : else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles : else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

18 *The Pharisees used to fast.*—Our fasting should be accompanied with abstinence from evil ; we must fast from our passions and vices : without this, bodily fasting is unprofitable. Take heed that you make not your fasting to consist only in abstinence from meats. True fasting is to refrain from vice. Tear in pieces all your unjust obligations. Pardon your neighbour. Forgive him his trespasses. Fast not to stir up strife and contention. You eat indeed no flesh ; but you devour your brother. (S. Matt. xxiii. 14.) You drink no wine ; but you cannot refrain from doing injury to others. You wait till night to take your repast ; but you spend all the day at the tribunal of the judges. Woe be to you, who drink without wine. Anger is a kind of inebriation, which does no less trouble the mind, than real drunkenness. Isa. lviii. 4—11 ; Jer. xiv. 12. *S. Basil.* (Hom. on Fasting.)

The disciples of CHRIST in all points so exactly fulfilled the Law, that the scribes could find no fault in them, as touching the same ; and therefore they controlled them for breaking their

own traditions, and the traditions of their forefathers. Dan. vi. 5; 1 Tim. v. 14; Tit. ii. 8; Phil. ii. 15. *S. Chrysostom.*

19 With great beauty does He advert to the *Bridegroom* in addressing the disciples of John; since John himself had so called the CHRIST. S. John iii. 29. *Isid. Clarius.*

The Country-Parson knows, that there is a double state of a Christian, even in this life—the one, military; the other, peaceable. The military is, when we are assaulted with temptations from within or without. The peaceable is, when the devil for a time leaves us, as he did our SAVIOUR, and the Angels minister to us their own food, even joy, and peace, and comfort of the HOLY GHOST. These two states were in our SAVIOUR, not only in the beginning of His preaching, but afterwards also; (as S. Matt. xxii. 35, He was “tempted”; and S. Luke x. 21, He “rejoiced in spirit”): and they must be likewise in all that are His. Now the Parson having a spiritual judgment, according as he discovers any of his flock to be in one or the other state, so he applies himself to them. *G. Herbert.* (Priest to the Temple. Ch. 34.)

His presence was a *supersedeas* to their fasting for that short time; and that, for three reasons. For three kinds of fasts there were anciently among the Jews: first, *jejunium expectationis*; and that they needed not to fast, having the expectation of Israel, the long looked for Messiah, here with them. Secondly, *jejunium refrænationis*, that tends to amendment of life; and this they needed not neither, having such a Master ever with them, as on all occasions was a bridle to their extravagancy, (S. John xvii. 12,) whose only eye, or word, could do more in them at the present, than austerity and strict discipline in others. Thirdly, *jejunium contemplationis*; when, like Moses in the mount, one cannot mind meat for the sweetness of those raptures; but this they were not yet capable of, being unlearned, rude, and ignorant, till the HOLY GHOST came on them; which would not be, till His departure. (S. John xvi. 7.) Therefore, till the Bridegroom were gone, they could not fast. Eccl. iii. 1. *Wm. Austin.* (Medit. for Lent and Good Friday.)

22 By *wine* we are refreshed inwardly; but a *garment* is a

covering without. Both relate to the illustration of our spiritual life, the garment indicating those good works done before men, which shine in the face of the world; whereas by wine and new wine may be expressed that fervour of faith, hope, and charity, by means of which, in the sight of our Maker, our souls are recovered inwardly to newness of spirit. 1 S. Pet. iii. 15, 16. *Bede.*

Be not too rash in the breaking of an inconvenient custom: as it was gotten, so leave it—by degrees. Danger attends upon too sudden alterations. He, that pulls down a bad building by the great, may be ruined by the fall; but he, that takes it down brick by brick, may live to build a better. 2 Kings v. 18, 19; Phil. iii. 15, 16. *F. Quarles.* (Enchir. Cent. ii. 65.)

23 And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?

25 And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And He said unto them, The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the Son of man is LORD also of the Sabbath.

23 I walk many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory by gathering

them together; that so, having tasted their sweetness, I may less perceive the bitterness of life. Jer. xv. 16; Ps. cxix. 103.

Q. Elizabeth.

If one single promise of the Gospel, like an ear of corn, rubbed in the hand of faith, and applied by the Spirit of CHRIST, can give such a full satisfying meal of joy to the hunger-bitten pining soul, Oh, what price can we set upon the whole field of Scripture, which “stands so thick” with promises, every way as cordial as this? Jer. xv. 16; Ps. lxxv. 14; 2 S. Pet. i. 4. *Gurnall.*

25 *Have ye never read, &c.*—All our wisdom consisteth either in experience or in memory; experience of our own, or memory of others. Our days are so short, that our experience can be but slender. *Tanquam hesterni sumus*, saith Job, (viii. 9,) and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we, then, “ask the former age,” what they did in like case, search the records of former times, wherein our cases we shall be able to match, and to pattern them all. Deut. xxxii. 7; Isa. xlv. 9; Ps. lxxviii. 1—8; S. Luke xvii. 32. *Bp. Andrewes.* (Serm. on S. Luke xvii. 32.)

That the common people of the Jews did ordinarily read the Scriptures in our SAVIOUR’S time, is evident from those questions, which He frequently asked them in His conferences with them; *Have ye not read? Have ye never read in the Scripture?* and, *Hath not the Scripture said* so and so? . . . In all these passages, we have not the least intimation of His dislike of this practice; which we should certainly have had, had He apprehended it to be either dangerous, or unwarrantable. *Dr. J. Scott.* (Serm. on S. John v. 39.)

27 The fourth Commandment doth not bind Christian people so straitly, as it did the Jews, touching the forbearing of work and labour in time of great necessity. *Homilies.* (Of the Place and Time of Prayer.)

Secluding and abstracting the Divine positive Law, there was no real holiness in the Sabbath day more than in all the rest. Every day in the week had one and the same efficient cause, namely, Divine Creation; and all times and things created by

GOD were "very good." (Gen. i. 31; Ps. lxxiv. 16; 1 Tim. iv. 4.) So likewise all days and times, and all other creatures are subject to His providence and dominion. GOD's positive precept only, either immediate, as in the old Law, or mediate by His Church, as in the time of the Gospel, makes one day more holy than another; not by infusing any real sanctity into the same, but by applying it to a Sacred and religious use. *Bp. White.* (A Treatise of the Sabbath Day. Part. i.)

For the Sabbath, &c.—Moses, who had to provide for the wants of a particular people, at a time, when religion was only in its childhood, was instructed to teach them, as we treat children, and to give them rules, "Touch not, taste not, handle not." . . . JESUS CHRIST, who spake for all men, for all nations, for all ages, did not lay down rules, like Moses; did not say, "Touch not, taste not, handle not." No; by an exertion of His power and wisdom, more marvellous to a thinking mind, than any, even the greatest miracle He ever wrought, He at once by a few plain words set religion free from all her former swaddling clothes and leading strings. . . . In the room of burdensome rites and former rules, He gave us the Law of Faith and Love; and thereby made His doctrine a *doctrine of principles*—living, active, pure, universal, and eternal, S. Matt. v. 1—13; Rom. xiv. 17, 18; Gal. v. 15; 1 Tim. i. 5; iv. 3—5. *A. W. Hare.* (Serm. on Col. ii. 20.)

Our SAVIOUR takes all occasions to insinuate to the Jews that He was more than man. He does it here in two instances. "If I, who am 'greater than the Temple,' and 'LORD of the Sabbath,' do not reprove them, why do ye?" But He withal justifies their act and pronounces them guiltless, even according to the Law; which being only made for man's good in general, gives way to works of necessity and mercy, as his greater good in particular cases. S. Matt. xii.; S. Luke vi. *Bonnell.* (Note to Mr. Austin's Meditation, 68; in the "Gospels Harmonized.")

28 Athanasius, Bishop of Alexandria, tells us that the primitive Christians assembled on *Saturdays*; not that they were infected with Judaism, but only to worship JESUS CHRIST, *the Lord of the Sabbath.* *Dr. Cave.* (Prim. Christianity. Ch. vii. p. 1.)

CHAPTER III.

AND He entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched Him, whether He would heal him on the Sabbath day; that they might accuse him.

3 And He saith unto the man which had the withered hand, Stand forth.

4 And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

1 The *withered hand* is properly found *in the synagogue*; for where the gifts of Divine knowledge abound, there the greater danger attends the blame, which is without excuse. Amos iii. 2; S. Matt. xi. 20—23; S. Luke xii. 48; xiii. 7; S. John ix. 40, 41. *Bede.*

2 *And they watched Him.*—There is no public action, which the world is not ready to scan; there is no action so private, which the evil spirits are not witnesses of. I will endeavour so to live, as knowing that I am ever in the eyes of mine enemies. xii. 13; Ps. lvi. 5, 6; Prov. iv. 25—27; Jer. xx. 10. *Bp. Hall.* (Meditations and Vows. Cent. iii. 73.)

4 *Or to do evil.*—In this question of our LORD, that sentence of S. James may find its authority, proof, and illustration; “To him that knoweth to do good, and doeth it not, to him it is sin.” When we see our neighbour in a state of urgent and

helpless necessity, so that certain danger must be the consequence of our omitting to relieve him, it being in our power to do so, our omission becomes a sin. Not to "do good" is the same as to *do evil*. Commentators quote here a saying of S. Augustine; "If you have refused to feed the hungry man, you have killed him; for you have allowed him to die of hunger." S. James iv. 17; S. John iii. 17. *J. F.*

- 5 Some modern Stoicks are wont, with more eloquence than reason, to declaim against the passions . . as being sometimes mutinous . . and to wish an apathy. . . . When I consider that of the immaculate and Divine Lamb Himself it is recorded in the Gospel, that *He looked round about with anger, being grieved, &c.*—so that two passions are ascribed to CHRIST in one verse—and, when I consider too the indifferency, and consequently the innocence, of passions in their own nature, and the use, that wise and virtuous persons may make of them, I cannot think we ought to throw away, or so much as wish away, those instruments of piety, which God and nature has put into our hands: but I am very well content that we should retain them upon such conditions, as Abraham did those domestics he bought with his money, whom the Scripture tells us, he both circumcised, and kept as servants. Gen. xvii. 23; S. Luke xi. 22. *R. Boyle.* (Occasional Reflections. S. iv. Disc. viii.)

The *anger*, here mentioned, was no uneasy passion, but an excess of generous *grief*, occasioned by their obstinate stupidity and blindness. From this passage the following conclusions may be drawn:—1. It is the duty of a Christian to sorrow not only for his own sins, but also to be grieved for the sins of others. 2. All anger is not to be considered sinful. 3. He does not bear the image of CHRIST, but rather that of Satan, who can either behold with indifference the wickedness of others, or rejoice in it. 4. Nothing is more wretched, than an obdurate heart; since it caused Him, who is the source of all true joy, to be filled with grief in beholding it. 5. Our indignation against wickedness must be tempered by compassion for the persons of the wicked. *T. H. Horne.* (Introd. to the Study of the Scriptures. Ps. ii. c. viii. s. 1.)

Anger.—Exprimit in Se, ut exprimat in te ; He shows this passion in Himself, that He may have it shewn (as rightly exercised) in thee. *S. Augustine.*

The difficulty, arising from the fact of human passions being ascribed to the ALMIGHTY in Holy Scripture, is well explained by T. Aquinas. These expressions are used, in regard to the Deity, *secundum effectum*, and not *secundum affectum*. Gen. vi. 6; 1 Sam. xv. 11; Jonah iii. 10. (Summa, P. 1, Quæst. 21, Art. 3.) *J. F.*

It is matter of great self-abasement and full proof of our depravity, that sin—the only thing which God hates—we should hate so little. Ps. cxxxix. 21, 22; 1 Cor. v. 1, 2. *Adam.* (Private Thoughts. Ch. 4.)

Begin not to ask, what is meant by *hardness of heart*. If you fear it not, you are already under its power. That is a hard heart, which dreads not itself; for it is destitute of feeling. Why do you ask me, what it is? Ask Pharaoh. No man was ever saved from this curse, but through that Divine compassion, which, according to the prophet, “takes away the stone and gives a heart of flesh.” Heb. iii. 13; Zech. vii. 12; Ez. xi. 19. *S. Bernard.* (De Consideratione, lib. i.)

Stretch forth thine hand.—I exhort you that ye should neither negligently slumber, leaving every thing to God; nor, when diligent in your endeavours, imagine that by your own exertions the whole work is achieved. God willeth not that we should be supine, inasmuch as He worketh not the whole Himself; nor is it His will that we should be proud, inasmuch as He commits not the whole to us: but, subtracting from each the injurious tendency, He bestows on us what is for our advantage. xvi. 20; S. John vi. 27 (*Labour—give*;) Phil. ii. 12, 13. *S. Chrysostom.* (Hom. 82 on S. Matt.)

The precepts were given us to remind us of the absolute necessity of having the whole wrought for, and in us, by the infinite grace and power of God; and consequently to excite in us the most ardent desires after, and earnest solicitations for, such inestimable blessings. . . . In the Scriptures, you first see God *commanding*; secondly, the creature, conscious of his own inability, returning the commands to heaven changed into *prayers*;

and thirdly, the LORD mercifully sending down both precepts and prayers, converted into gracious *promises*.

{ Ezek. xviii. 31.	{ 1 Cor. v. 7.	{ 2 S. Pet. iii. 18.
{ Ps. li. 10.	{ Ps. li. 7.	{ Hab. iii. 2.
{ Ezek. xxxvi. 26.	{ Isa. i. 25.	{ Hos. xiv. 7.
{ Ezek. xxxiii. 11.	{ Acts ii. 40.	{ Ps. xlvii. 6.
{ Jer. xxxi. 18.	{ Jer. xvii. 14.	{ Ps. li. 15.
{ Rom. xi. 20.	{ Isa. xlv. 17.	{ Isa. xliii. 21.

(Conf. Acts xxvi. Verse 18 with Verse 20.) *Matt. Wilks.*
(Script. Harmony.)

Agnovit pœna Judicem; opus Deum; indulgentia prodidit Conditorum. The punishment declared the uprightness of the Judge, who inflicted it; the manner of the cure evinced the Godhead; the kind indulgence shewn betrayed the Maker's tenderness towards His own work. Brethren, pray GOD that the shame of such weakness be found in the Synagogue only. Let none in the Church be found with a hand dried up through self-love, contracted through avarice, weakened through plunder, and through a grasping tenacity diseased: but, should this happen, let it hear the LORD speak, and be forthwith stretched out in good works, and made soft by the influence of mercy. Eph. iv. 28. *Pet. Chrysologus.* (Serm. 32.)

6 And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

7 But JESUS withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10 For He had healed many ; insomuch that they pressed upon Him for to touch Him, as many as had plagues.

11 And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

12 And He straitly charged them that they should not make Him known.

6 These hypocrites, who, in their superstitious zeal for the Sabbath, were unwilling that our LORD should work a cure on that day, scrupled not at all themselves to take counsel for the murder of the innocent, and, with that view, to form a league with the declared enemies of God's people. Thus, as we observed at S. Matt. xxvii. 6, the chief priests made a conscience of putting into their treasury "the thirty pieces of silver, because it was the price of blood:" yet they did not hesitate soon after to apply their money to the worst of purposes, namely, in buying up the truth of CHRIST'S Resurrection. 2 Sam. xv. 1—11; Job xxvii. 8; Tit. i. 16. *J. F.*

The dominion of Christianity being in the very essence of it the dominion of virtue, we need look no further for the sources of hostility in any, who oppose it, than their attachment to vice and disorder. vi. 18, 19; Acts xvii. 5; 1 S. Pet. iv. 4. *Robert Hall.*

9 He, who "measures the waters in the hollow of His hand" and "commands" them, is ferried over in some boat or small vessel. And was it not richly laden with this inestimable Pearl, "all the treasures of wisdom and knowledge," "all fulness" dwelling in Him? All the rich ships from both the Indies were not to be compared to this. S. Matt. viii. 26; Ps. lxxvii. 19. *Abp. Leighton.* (Lectures on S. Matt. Ch. ix. 1.)

10 It is by faith, that we *touch* JESUS; and far better is it not to touch Him with the hand and to touch Him by faith, than to handle Him with our hands and with faith not to touch Him. It was no great thing to touch Him manually. The Jews did

so, when they apprehended Him, and when they bound Him, and when they crucified Him; they touched Him, and by their evil touch lost what they laid hold of. O Catholic Church! by touching Him faithfully, thy "faith hath made thee whole." Isa. i. 10—18; S. Matt. xv. 8; S. John xx. 29. *S. Augustine.* (Serm. 148 in Dieb. Pasch.)

11 In the New Testament, when any circumstances are added concerning the demoniacs, they are generally such as shew, that there was something preternatural in the distemper: for these disordered persons agreed in one story, and paid homage to CHRIST and His Apostles; which is not to be expected from madmen, of whom some would have worshipped, and others would have reviled CHRIST, according to the various humour and behaviour observable in such persons. One reason, for which the Divine Providence should suffer evil spirits to exert their malignant powers so much at that time, might be to give a check to Sadduceeism amongst the Jews, and to Epicurean atheism amongst the Gentiles, and to remove, in some measure, these two great impediments to the reception of the Gospel. i. 24; Acts xix. 15; xxiii. 8. *Jortin.* (Remarks on Eccl. History, p. 14. Edit. 1751.)

12 Neither was the time come; nor were these the proper witnesses. *Bengel.*

13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon He surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder;

18 And Andrew, and Philip, and Bartholomew,

and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed Him : and they went into an house.

13 *He goeth up into a mountain*, not so much for the purpose of calling the Twelve, as for special retirement and prayer, in order to that calling. In this prayer He “continued all night.” (S. Luke vi. 12.) We should notice the times and seasons, hallowed by the record of CHRIST’s prayers ; as, at His Baptism (S. Luke iii. 21 ;) as here, before He chose His Apostles ; as when He was in danger of being made a king (i. 35 ; vi. 46 ; S. Luke v. 15, 16 ; S. John vi. 15 :) and as on the eve of His last sufferings. (xiv. 32.) The Christian, like his Divine pattern, will have special seasons of retirement and prayer, for his own good, and also for the good of others ; and to this end the Church has marked out certain times, when, as “members one of another” in her communion, and in dutiful answer to her call, we should *go up into the mountain*, and join in extraordinary supplication before the LORD. What indeed are the *quatuor Tempora*, the Ember weeks, but set times of imploring God’s blessing on the Calling and Ordination of Ministers in His Church ? The spirit of CHRIST’s prayer passed into the hearts of His Apostles, who in conformity with His example prayed, and to their prayer added fasting, before they “laid on their hands.” (Acts xiii. 3.) The same spirit is now in the Church. She calls us to this peculiar duty at the Ember seasons ; she provides us with an appropriate form of words ; she asks for our help in this time of her urgent need. We are, all of us, most vitally interested in the wise choice of proper persons, *inwardly moved by the Holy Ghost* to take upon them the Ministerial office. Oh, let our united prayers assail and besiege the throne of grace, at every such season, that “the LORD of the harvest may send forth *labourers* into His harvest.” Jer. iii. 15 ; Ezek. xxxvi. 37 ; Acts i. 24. *J. F.*

He calleth unto Him, &c.—The true meaning of it—(the first Question put to Deacons in the Office for their Ordination)—must

be resolved thus. The motives, that ought to determine a man to dedicate himself to the ministering in the Church, are a zeal for promoting the glory of God, for raising the honour of the Christian religion, for the making it to be better understood and more submitted to. He, that loves it and feels the excellency of it in himself, that has a due sense of God's goodness in it to mankind, and that is entirely possessed with that, will feel a zeal within himself for communicating that to others; that so "the only true GOD and JESUS CHRIST, whom He has sent," may be more universally glorified and served by His creatures. And when to this he has added a concern for the souls of men, a tenderness for them, a zeal to rescue them from endless misery, and a desire to put them in the way to everlasting happiness, and from these motives feels in himself a desire to dedicate his life and labour to those ends; and, in order to them, studies to understand the Scriptures and, more particularly, the New Testament, that from thence he may form a true notion of this holy religion, and so be an able Minister of it:—this man, and only this man, so moved and so qualified, can in truth and with a good conscience answer, that *he trusts he is inwardly moved by the HOLY GHOST*. 1 Sam. ii. 36; 1 Kings xiii. 34; S. John x. 1; S. James iii. 1. *Bp. Burnet.* (Of the Pastoral Care. Ch. 6.)

- 14 *Twelve*.—I find a type of this very number, *apud Creatorem*, in the Book of the Creator (the Old Testament); for the fountains at Elim were twelve; (Ex. xv. 27;) the stones at Jordan, chosen by Joshua, and afterwards placed in the Ark of the covenant, were twelve. (Josh. iv. 3.) This was an omen of a like number of Apostles; who, moreover, like fountains, were destined to water the dry world of nations—a desert, in regard to knowledge. Acts i. 26. *Tertullian.* (*apud Maldonatum.*) When our LORD was upon earth, foreseeing that all the Mosaic orders would cease in course upon His death, and knowing that His Church could never subsist without some such orders of men set apart for the administration of His Word and Sacraments, before He died, He took care to lay the platform of others, suitable to His own religion. For which purpose, out of the many disciples, that followed Him, He first chose twelve

Apostles, to whom He gave commission to Baptize, to preach the Gospel, and to work miracles in confirmation of it. (S. Matt. x.) And afterwards He sent out seventy other disciples, and gave them power also to preach the Gospel, and cast out devils in His Name. (S. Luke x.) So that He still kept up the same number of Orders in His Church, whilst Himself lived, that was in the Jewish Church: for He Himself was truly the High Priest, of whom they, under the law, were only types. Then there were the twelve Apostles, answerable to the priests of the second order, and the seventy disciples, resembling the great number of Levites. But all this while, we do not read that the Apostles had any solemn Consecration to their office, during our SAVIOUR'S life. It is said indeed, S. Mark iii. 14, that *He ordained twelve*; but the words are ἐποίησε δώδεκα, *He made or appointed* twelve to be His Apostles, or messengers. But we do not find that He Ordained them, so as to confer any Sacerdotal power upon them. He promised indeed S. Peter, and the rest of the Apostles with him, that He would "give them the keys of the kingdom of heaven." (S. Matt. xvi. 19.) But they were yet in the hands of the Levitical priesthood; and He would not take them thence to give to His Apostles, so long as that priesthood continued in force. But He was no sooner dead and risen again, but He presently performed His promise. (S. John xx. 21—23. Conf. Lev. viii. 12, 30; Isa. lxi. 1; S. Luke iv. 18.) For then the Levitical priesthood being expired, and by consequence the keys, which He had before committed to it by His servant Moses, returning on course into His own hands, He then, according to His promise, gave them to His Apostles. *Bp. Beveridge.* (On the Institution of Ministers, Sermon. 2.)

What does Jerome say, (Ep. ad Evagrium)? Does he not say that the Bishops, Presbyters, and Deacons in the Christian Church have a right to claim grades, similar to those, which Aaron, his sons, and the Levites held in the Jewish Church? Had not these officers in the temple-service a Divine appointment? And does not Jerome say that what they had the Christian officers had a right to claim? Does not Jerome give it as his opinion in language, that cannot easily be mistaken, that

the Apostles made the Old Testament their exemplar, and not the Jewish synagogue? Does he not assert, by necessary implication at least, that, as there were three Orders or grades under the Mosaic economy, so there are three Orders or grades under the Christian economy? And does he not affirm that this was by *Apostolical* tradition or appointment? *Dr. Bowden.* (The Apostolical origin of Episcopacy asserted, &c. Letter i. Edit. New York. 1808.)

- 16 For as CHRIST, "the true Light," gave such grace to the Apostles, that they should be called "the light of the world;" (S. Matt. v. 14,) so to Simon, on his believing in CHRIST, "the Rock," the name of *Peter*, or rock, was condescendingly given. *Bede.*

- 17 *Boanerges*.—When the mother of James and John desired a place for one of them on CHRIST's right hand, and for the other on His left, she took the confidence of such a request probably from this, that CHRIST had set so honourable a name upon them, above the other disciples. S. Matt. xx. 20; S. Luke ix. 54.—How prone we are to receive spiritual promises in a carnal sense. S. John iv. 15; viii. 32, 33; 1 Tim. vi. 5. (See S. John xxi. 20. *J. F.*)—*Dr. Lightfoot.* (Exercitat. in loco.)

S. Basil *thundered* in his doctrine, and lightened in his practice. Rev. iv. 5. *S. Greg. Nazianzen.*

Cujus vita fulgor, ejus verba tonitrua. Whose life lightens—his words thunder. (A Latin Proverb used in the Middle Ages.)

Though men be but simple, yet the word they deliver, is mighty; though they be mortal, the Word of the LORD endureth for ever. Where this word is received, it is "fire" and burneth; it is "a hammer" and breaketh the hardness of the heart. It is mighty in operation; it cleanseth the inner man; it openeth the conscience; it is "a savour of life unto life;" it is the means of salvation. This is "the word of reconciliation." GOD hath "committed it" unto us. S. Luke xxi. 15; Rom. i. 16; 2 Cor. x. 4, 5. *Bp. Jewel.* (A Treatise of the Sacraments.)

He, who is enrolled among "the Ministers of CHRIST and Stewards of the mysteries of GOD," must be a man "sound in the faith," "fervent in spirit," and also "a son of consolation."

In this sense, he must combine what is found in a *Cephas*, a *Boanerges*, and a *Barnabas*. (S. John i. 42; Acts iv. 36.) Soundness in the faith is the first requisite; but what will this avail without zeal and boldness? And are not these latter, in their turn, useless and even dangerous, unless "the most excellent gift of Charity" be superadded to direct, to controul, to sweeten their exercise? This was the lesson, impressed upon the "very zealous" prophet, to whom the LORD was manifested in "the still small voice." (1 Kings xix. 10—12.) The spirit of "power, and of love, and of a sound mind," (2 Tim. i. 7,) is that threefold cord, not quickly broken, which must bind every Priest of God to the horns of the Altar. *J. F.*

19 The wickedness of the Minister doth hinder himself from receiving benefit by the Sacrament; but not the persons, to whom it is given. . . The sons of Eli the high priest are called "sons of Belial," and such as "knew not the LORD," (1 Sam. ii. 12;) yet it is not to be doubted, but that their administration of the holy things was profitable to GOD's people. Yet this we must say; that, though the sinfulness and profaneness of Ministers cannot *directè* and *per se* make the Sacrament invalid, it may indirectly and *per accidens* occasion the Sacraments not doing the people so much good, as might otherwise have happened. And thus the sons of Eli are said to have made some "abhor the offerings of the LORD," and to "make the LORD's people transgress." S. Matt. xviii. 7; 2 Cor. vi. 3. *Bp. Barlow*. (Genuine Remains. p. 630.)

I will consider sermons, more than preachers. . . . The wise men did not the less find CHRIST at Bethlehem, though the Priests and Pharisees sent them without accompanying them thither. . . . And what the Book of Kings relates of Elisha's bones, contains a far greater miracle in the historical, than in the allegorical sense; in which it is no wonder to see a man raised to life by a dead prophet. S. Matt. xxiii. 1—3; 2 Kings xiii. 21. *R. Boyle*. (Occasional Reflections. S. vi. 8.)

The preceding remark of the excellent R. Boyle is illustrated by Elijah's ravens, as well as by Elisha's bones. Those voracious birds were the means of sustaining the life of the prophet with "the bread and flesh," of which they themselves ate not. The

support of life came from GOD only; they were the mere instruments of conveyance. So the LORD may use the ministry of an unworthy person, even of the *Judas Iscariot, who betrays Him*. But this fact furnishes a most serious subject of reflection to all such, as feed others "by the ministry of GOD's Holy Word" and yet neglect and starve themselves; who bear the SAVIOUR on their lips, but neither know Him in their hearts, nor serve Him in their lives; and who thereby incur a greater condemnation. Cant. i. 6; 1 Cor. iii. 5. *J. F.*

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when His friends heard *of it*, they went out to lay hold on Him: for they said, He is beside Himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.

23 And He called them *unto Him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

21 We see in this, and in the next verse, from what opposite quarters obstacles may come in the way of those, who have succeeded in the Apostolic Ministry, and who shew anything of Apostolic zeal in the same. On one side, there may be the well meant but mistaken interference of *friends*, cooling their

ardour by pronouncing it enthusiasm; on the other, the open attacks of downright hostility to the Gospel—*Scribes*, and such like, misrepresenting their conduct, so to put them to silence. But, “forasmuch as CHRIST hath” thus “suffered for us in the flesh, let us arm ourselves likewise with the same mind.” And Blessed are we, if, under these trials, we can say with S. Paul, “whether we be *beside ourselves*, it is to GOD;” and with the Psalmist, “I am, as a wonder, unto many; but Thou art my strong refuge.” Deut. xxx. 9; Isa. viii. 18; Zech. iii. 8; 2 Cor. v. 13; Ps. lxxi. 7. *J. F.*

Nemo aliorum sensu miser est, sed suo. A man is to be deemed unhappy by his reflections on himself, and not by the reflections made by the world upon him: hence they, who are really happy in the testimony of their own consciences, cannot possibly be harmed by the wrong estimate of other people. For I am of opinion, that none are more happy than those, who act according to their own judgment and wishes . . . The religious are far more happy than others, because what they desire they have, and better things they cannot have; they enjoy at this present the consolations of faith, and hereafter they will obtain the rewards of Heaven. *Salvian.* (On God’s Government, B. i. s. 2.)

Fly the company of those, who are given to detraction. To hear them patiently is criminal; and to shew the least countenance of encouragement is to partake of their guilt, and to promote them to a continuance of it. Ps. xv. 1—3; Prov. xvii. 4, 9. *Palmer.* (Aphorisms. 784.)

Two things are carefully to be conserved of a Christian—*conscientia et fama*, his conscience and his report; his conscience to God, and his report to men. It is not sufficient, saith S. Jerome, to say, *Sufficit mihi conscientia*; “I care not for report, so I have a good conscience.” The Apostle gives another rule; “Provide things honest in the sight of all men.” Rom. xii. 17; Acts xx. 33, 34; 2 Cor. i. 12, 17, 18. *Chr. Sutton.* (Disce vivere. Ch. 2.)

23 Can we suppose these wicked and malignant spirits, whose business it is to seduce men to sin and ruin, would be willing to exert their power to work miracles, to confirm so Holy

a Religion—a Religion so contrary to their design, and so subversive of their kingdom and interest? This would be wretched policy indeed. Or, if we should suppose them willing, yet, can we think that God, who has them all at His controul, would suffer them to counterfeit the great Seal of Heaven, and annex it to an imposture? Would He permit them to impose upon mankind in a manner, that could not be detected? This would be to deliver the world to their management, and to suffer them to lead men blindfold to hell in unavoidable delusion. Ex. viii. 18, 19; 2 Thess. ii. 7—12; Rev. xx. 2, 3. *Davies.* (Serm. on S. Luke xvi. 27—31.)

Oh, who could be the Author of this Blessed Book, but the Blessed God? If any creature made it, he was either a wicked creature, or one that was holy. First, no wicked creature could do it; neither angel, nor man. Surely, they would never have taken so much pains to pull down their own kingdom of darkness; the great plot, which runs through the Bible from one end to the other (1 S. John iii. 8) . . . Neither can any holy creature be the Author of it; be he angel or man. Can we think that any, having the least spark of love to God or fear of His Majesty, durst counterfeit His dreadful Name, by setting it to their work, saying, “Thus saith the LORD?” *Gurnall.* (On the Christian’s Armour, Eph. vi. 17. Ch. vii. S. 2.)

The Gentile comes and says, “I wish to be a Christian, but I cannot tell to whom to join myself; there are so many quarrels, and so much sedition and strife among you. I know not which doctrine to choose and to give the preference to; for each sect professes exclusively to hold the Truth.” This is the reason why *deridiculò sumus*, we are made a sport and laughing-stock to both Gentiles and Jews, the Church being thus split into a thousand parts. S. John xvii. 21; Ps. cxxii. 6; Rom. xv. 5, 6. *S. Chrysostom.*

Quòd mundus stabili fide
Concordes variat vices;
Quòd pugnancia semina
Fœdus perpetuum tenent;
Quòd Phœbus roseum diem,
Curro provehit aureo;

Ut quas duxerit Hesperus,
Phœbe noctibus imperet;
Ut fluctus avidum mare
Certo fine coerceat,
Ne terris liceat vagis
Latos tundere terminos;—

Hanc rerum seriem ligat,	Castis nectit amoribus :
Terras ac pelagus regens,	Hic fidis etiam sua
Et cœlo imperitans, Amor . . .	Dictat jura sodalibus.
Hic sancto populos quoque	O ! felix hominum genus,
Junctos fœdere continet ;	Si vestros animos Amor,
Hic et conjugii Sacrum	Quo cœlum regitur, regat !

Boetius. (Consol. Philos. Lib. ii. Metr. 8.)

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :

29 But he that shall blaspheme against the HOLY GHOST hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

28 *Sons of men.*—Sins generally are such, as are common to man, *humana sunt* ; but blasphemy against the HOLY GHOST is such, as belongeth to Satan, *peccatum Satanicum.* *Bengel.*

29 S. Ambrose saith, *Sicut Una Divinitas, una offensa* ; as there is but One Godhead, so there is no sin against GOD (and all sin is so,) but it is against the whole Trinity ; and that is true : but as there are certain attributes proper to every several Person of the Trinity, so there are certain sins, more directly against the several properties and attributes of those Persons, and in such a consideration against the Persons themselves. Of which there are divers sins : against power ; and they are principally against the FATHER ; for to the FATHER we attribute power : and divers sins against wisdom ; and wisdom we attribute to the SON : and divers against goodness and love ; and these we attribute to the HOLY GHOST. S. Luke xxii. 69 ; Col. ii. 3 ; Rom. xv. 30. *Dr. Donne.* (Serm. on S. Matt. xii. 31.)

Not that we can sin against one Person, and not offend another ; for their Essence is but One : but this sin is singled out, for a special obstruction of forgiveness ; for that it is done against the illumination and influence of that Grace, whereof the HOLY GHOST is the immediate giver and worker in the soul,

who is therefore called *the Spirit of Grace*. Hereupon is Stephen's challenge to the stiff-necked Jews, Acts vii. 51, "Ye do always resist the HOLY GHOST;" and S. Peter's charge to Ananias. "Why hath Satan filled thy heart to lie to the HOLY GHOST?" Acts v. 3. *Bp. Hall*. (Serm. on Eph. iv. 30.) The devil, the father of lies, hath added this lie to those, which he hath told before, in persuading thee that thou hast committed *the sin against the HOLY GHOST*. For that sin is ever attended with these two symptoms, (absence of all contrition and of all desire of forgiveness.) . . . Now if thou canst truly say that thy sins are a burden to thee, that thou dost desire forgiveness, and wouldst give anything to compass and attain it, be of good comfort; thou hast not yet, and by God's grace never shall, commit that unpardonable offence. I will not define how near thou hast been unto it. As David said to Jonathan, "there is not a hair's breadth betwixt death and me;" so, may be, thou hast missed it very narrowly; but assure thyself thou art not as yet guilty thereof. 1 Sam. xx. 3; Heb. vi. 9. *Th. Fuller*. (Cause and Cure of a wounded Conscience. Dial. 8.)

In danger of eternal damnation.—Dreadful truths are not to be forborne, for fear of casting men into despair. They are rather to be often inculcated, to force sinners by the sight of their dangers to throw themselves into His arms, who is the only refuge of all sinners. Jer. vi. 14; 2 Cor. v. 11; Phil. iii. 18, 19. (See at xii. 40.) *Bp. Wilson*. (Maxims.)

30 *Because they said, &c.*—It is not sufficiently considered how atrocious must be the crime, when persons not only studiously profane the sacred Name of God, but actually spit in His very face, while it shines in their presence. Acts vi. 15; vii. 54—57. *Calvin*.

Sin attaches to itself a peculiar aggravation, when it is such a sin, as can be committed only against God. *S. Augustine*.

These words of CHRIST are a call to repentance,—a last call, perhaps; and as of one hoping against hope: but still, a warning; not a peremptory condemnation. . . . As it was not until the Day of Pentecost, that God vouchsafed to reveal (as fully as our imperfect capacities admit) His whole Essence and His complete work, so the full measure of the iniquity of the Jews,

who would not repent, was only then filled up, when the complete Revelation had been made, and the final gift (of the Spirit) had been given; when those, who had ascribed CHRIST'S miracles to Beelzebub, and had accused His disciples of stealing His Body, went on to mock the utterances of the HOLY GHOST, as the babblings of drunkenness. Surely we are not unwarranted in characterizing the scoff of the Day of Pentecost—"These men are full of new wine"—as the key-note of the *blasphemy*; as the type and embodiment of the new "mystery of iniquity" working "in these last days" with the fury of a last struggle in a time, that is short. No sooner was the HOLY GHOST revealed to the world, than by the world He was blasphemed. Scarcely was He given to the Church, when within the bosom of the Church He was sinned against. And the death of Ananias and Sapphira, and the curse (scarcely less awful) of Simon the sorcerer seem to inaugurate the Dispensation, wherein the *sin against the Holy Ghost* became a reality; and its punishment, a fact. Heb. vi. 4—6; x. 26; S. Luke xxiii. 34; xix. 12, 27; 1 S. John v. 16. *Dr. Robert Scott.* (Serm. on S. Matt. xii. 31, 32.)

31 There came then His brethren and His mother, and, standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they said unto Him, Behold Thy mother and Thy brethren without seek for Thee.

33 And He answered them, saying, Who is My mother, or My brethren?

34 And He looked round about on them which sat about Him, and said, Behold My mother and My brethren!

35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

31 *His brethren and His mother.*—The mother, in regard to her honour, should be mentioned before the brethren. But S.

Mark, with a different design in view, placed the brethren first. The brethren were the first, on this occasion, to seek for the LORD; and them the mother followed. She, who was "Blessed among women," was more free from human infirmities than others; and yet not totally exempt from them. Numb. xii. 1, 2. *Bengel.*

Within is the Word, within is the Light; wherefore it is said elsewhere, that "entering in they may see the light." Therefore, if not even near relatives are owned, while they *stand without*, and this as an example to us, how can we hope for acceptance, while in the same position? S. John xx. 24; Acts ii. 47. *Bede.*

34 What else does He here teach us, than to prefer to kindred "after the flesh" our descent "after the Spirit;" and that men are not blessed for this reason, that they are united by nearness of flesh unto just and holy men, but that by obeying and following they cleave unto their doctrine and conduct. Therefore Mary is more blessed in receiving the faith of CHRIST, than in conceiving the flesh of CHRIST. For to a certain one who said, "Blessed is the womb, which bare Thee!" He Himself made answer, "Yea, rather, blessed are they who hear the Word of God and keep it." Lastly, to His brethren, that is, His kindred after the flesh, who "believed not in Him," (S. John vii. 4,) what profit was there in their being of kin? Thus also her nearness, as a mother, would have been no profit to Mary, had she not borne CHRIST in her heart, after a more blessed manner than in her flesh. S. Luke xi. 27, 28; S. Matt. iii. 8—10; Rom. ix. 1—7. *S. Augustine.* (Tr. de Virginitate, s. 3.)

It is the honour of Levi that, when he was about the employment of the LORD, he was so zealous in it, that he forgot all civil relations, "and said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children." (Deut. xxxiii. 9.) And so our SAVIOUR was so zealous in the work in hand, that He would not own His mother and kindred, who would have taken Him off from preaching. v. 21; Gal. iv. 18; and i. 16; Ps. xlv. 10. *Dr. Lightfoot.* (Serm. on S. Luke i. 17.)

To make and begin a society, love is more effectual than nature. (Prov. xviii. 24.) There were, even among the Apostles themselves, three pair of natural brethren, and some of them of kin to CHRIST Himself, according to the flesh; yet it was not this, that made them a society, but *virtus cognatio prima*. It was virtue (love) that chiefly made them all of kin. For CHRIST, whose love called them all at first, and thereby made them all alike near unto Him, did after call them all indifferently His "brethren," and His "friends;" and we shall as often read S. Peter and S. John together, that were "friends," as S. Peter and S. Andrew, that were "brethren." Nay, when the love of God had brought in S. Paul the persecutor, that was neither of kin in blood or manners, to be one of that society, S. Peter calls him "brother" as lovingly, as any of the rest. This power hath love to make a society. 2 S. Pet. iii. 15; Acts ix. 17; 2 Cor. v. 14; Eph. iii. 17; 1 S. John v. 1. *Wm. Austin.* (Medit. on the Day of S. Bartholomew.)

CHAPTER IV.

AND He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And He taught them many things by parables, and said unto them in His doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched ; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred.

9 And He said unto them, He that hath ears to hear, let him hear.

1 *Sat in the sea, &c.*—It has been ingeniously remarked of this verse that it gives us a picture of the Church, which consists of the people united to their Pastor—*plebs Sacerdoti adunata, et pastori suo grex adhærens*. (S. Cyprian. Ep. ad Papianum.) It has been noted, moreover, that the position of our LORD, as seated in the ship on the water, represents those peculiar tossings and trials, to which Ministers are exposed ; while it is the more safe and easy lot of others to sit, comparatively, at ease on the shore. S. Matt. xxvi. 36 ; 1 Cor. iv. 9. *J. F.*

2 *By parables.*—How great and how acceptable a part of wit that is, which has the advantage to be expressed by apt similitudes, every man's own experience, if he please to consult it, may in some measure inform him. And certainly there is no part of wit, that is so generally applicable to all kinds of persons ; for good comparisons serve equally to illustrate and to persuade: the greatest wits disdain them not, and even ordinary wits are capable to understand them and to be affected by them ; and if a sermon, or a long discourse, be enriched with one apt comparison, what part soever else be forgotten, that will be sure to be remembered. Eccl. xii. 9—11. *R. Boyle*. (Occasional Reflections, s. iii. c. 4.)

LORD, in the parable of the four sorts of ground, whereon the seed was sown, the last alone proved faithful: there the bad were more than the good ; but amongst the servants two improved their talents, or pounds, and one only buried them (S. Matt. xxv. 18 ; S. Luke xix. 20) ; there the good were

more than the bad. Again, amongst the ten virgins five were wise and five were foolish (S. Matt. xxv. 2); there the good and the bad were equal. I see that, concerning the number of the saints, in comparison to the reprobates, no certainty can be collected from these parables: good reason; for it is not their principal purpose to meddle with that point. Grant that I may never rack a Scripture *simile* beyond the true intent thereof; lest, instead of sucking milk, I squeeze blood out of it. Rom. xiv. 4, 10; 2 S. Pet. iii. 16. *Th. Fuller.* (Scripture Observations, 1.)

We must not omit to notice the fact, observable in no other discourse of our LORD, that this parable both begins and ends with a distinct call to *hear*, to *hearken*. This warning coincides with the main practical lesson of the parable itself; and also reveals our LORD's great love towards us, in that He so earnestly renews His endeavours to obtain a hearing from us, whereby we may be saved. Hence the repeated solemn affirmation, "Verily, verily, I say unto you;" which is, as it were, the *Selah* of the Gospels. Job xxxiv. 14; Rev. iii. 20. *J. F.*

Upon those words of David, *Conturbata sunt ossa mea*, S. Basil well saith, *Habet et anima ossa sua*, the soul hath bones, as well as the body. And, in this anatomy and dissection of the soul, as the *bones* of the soul are the constant and strong resolutions thereof, and as the *seeing* of the soul is understanding, (Eph. i. 18;) so the *hearing* of the soul is *hearkening*. In these religious exercises we do not *hear*, except we *hearken*. "Faith comes by hearing;" but it is by that hearing of the soul, hearkening, considering. And then, as the soul is infused by God, but diffused over the whole body, and so there is a man; so faith is infused from God, but diffused into our works, and so there is a saint. Practice is the incarnation of faith; faith is incorporated and manifested, in a body, by works; and the way to both is that *hearing*, which amounts to this *hearkening*, to a diligent, to a considerate, to a profitable hearing. Prov. ii. 1—5; Isa. lv. 3; Acts xvi. 14; Eph. iv. 24; Rom. vi. 13. *Dr. Donne.* (Serm. on Ps. xxxiv. 11.)

The first Parable of the Sower gives us the foundation, on which all the sequel of efficacious mercy to man must depend.

Therefore, most fitly, in S. Mark's Gospel, our LORD says to His disciples, *Know ye not this parable? And how then will ye know all parables?* *Alex. Knox.* (Remains. V. i. p. 408.)

10 And when He was alone, they that were about Him with the twelve asked of Him the parable.

11 And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And He said unto them, Know ye not this parable? and how then will ye know all parables?

11 Parables were devised and used for a double purpose, and, which is more strange, even for an opposite purpose. For parables serve, as a cloak and covering; and they moreover serve, as a light and illustration. Ex. xiv. 20; Hosea xiv. 9. *Lord Bacon.* (The Wisdom of the Ancients.)

12 Man is fallen into a deplorable state of blindness, impotence, and corruption; will not believe it in good earnest; prides himself in his own abilities; will stand or fall by the light of what he calls his reason, and rejects his only remedy, which is dying to his state and nature, his own works, will, and wisdom, that CHRIST may "live in him," and be "all in all" to him—wisdom, righteousness, and sanctification, and, by these, Redemption. Hos. xiv. 3, 8; 1 Cor. i. 30; Rev. iii. *Adam.* (Private Thoughts. Ch. 4.)

Theodoret calls the reprobate sense (Rom. i. 28,) *νοῦς ἀντίτυπος*, a heart, that will not reverberate any judgment or terror; receiving no more impression from it, than the anvil from the hammer, which violently returns it again; smoothed perhaps somewhat over by often beating, but nothing softened. S. Luke

xi. 25; Rom. i. 28. *Dr. Hammond.* (Serm. on S. Matt. x. 15.)

13 *This* parable, *all* parables.—The second order of Christian truths has such dependence on the first, that they can never be well learned, until the first are learned. Heb. v. 12. *R. Baxter.*

The Church Catechism is a short, but sufficient institution of the principles of the Christian Religion, set forth by authority and required to be learned of every person, (who is Baptized,) in order to his being Confirmed by the Bishop, and prepared both for the *profitable reading and hearing of GOD'S Word*, and for the worthy receiving of the LORD'S Supper. S. Luke i. 4; Acts xviii. 25; Rom. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6. *Abp. Wake.* (Comment. on the Church Catechism, p. i. s. 1.)

If people (for want of early Catechizing), be unskilful in the foundations of Religion, whatever is taught beside is like a house built upon the sand. *Bp. J. Taylor.* (Advice to his Clergy, S. v. 66.)

Through the want of Catechizing many, which are well skilled in some out-corners of Divinity, have lost themselves in the beaten road thereof. *T. Fuller.* (Holy Estate. P. i.)

Great scholars may possibly think that it standeth not so well with their credit to stoop thus low, and to spend so much of their time, in teaching these rudiments (the Church Catechism) and "first principles of the doctrine of CHRIST." But they should consider that the laying of the foundation skilfully, as it is the matter of the greatest importance to the whole building, so it is the very masterpiece of the wise builder. "According to the grace given me, I have laid the foundation," (1 Cor. iii. 10,) saith the great Apostle. And let the learnedst of us all try it, whenever we please, we shall find that to lay this groundwork rightly, (that is, to apply ourselves unto the capacity of the common auditory, and to make an ignorant man to understand these mysteries in some good measure,) will put us to the trial of our skill, and troubles us a great deal more, than if we were to discuss a controversy, or handle a subtle point of learning in the Schools. . . . The neglecting of this is the frustrating of the whole work of the Ministry: for

let us preach never so many sermons unto the people, our labour is but lost, as long as the foundation is unlaied, and the first principles untaught, upon which all other doctrine must be builded. Isa. xxviii. 10; 2 S. Pet. iii. 18. *Abp. Usher.* (Serm. preached before the King, on Eph. iv. 13.)

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

15 They, who walk by the *way side*, must needs suffer from a multitude of distractions. Their minds must wander in proportion to the numerous and various objects, which pass before them. *Stapleton.*

16 The marked antithesis between the *immediate* reception and the *immediate* rejection is to be much observed. *Quod violentum*

non est diuturnum. Grace, in almost every case, is slow and progressive: for, in the human heart, it has much to contend against; and GOD treats us, as free-agents, putting no force on any man's will. xi. 8—10. *J. F.*

The second kind of temporary faith hath in it five degrees. For by it, first, a man knows the Word. Secondly, he assenteth unto it. Thirdly, he professeth it. Fourthly, he *rejoiceth* inwardly in it. Fifthly, he bringeth forth some kind of fruit: and yet, for all this, hath no more fruit in him, than a faith, that will fail in the end; because he wanteth the effectual application of the promise of the Gospel, and is without all manner of sound conversation. This faith is like corn on the house-top, (Ps. cxxix. 6,) which groweth for a while; but, when the heat of summer cometh, it withereth. vi. 20; Ps. lxxviii. 10; 1 Cor. x. 12, 13. *Wm. Perkins.* (Expos. of the Creed.)

Immediately.—*Multi ad sapientiam pervenissent, &c.* Many had come to learning enough, had they not believed too soon they had attained it. No such hindrance to proficiency, as too timely a conceit of knowledge. S. John ix. 39—41. *Dr. Hammond.* (Serm. on Ezek. xvi. 30.)

Receive it with gladness.—The first physic to recover our souls are not cordials, but corrosives; not an immediate stepping into heaven by a present assurance, but mourning, and lamentation, and a bitter bewailing of our former transgressions. With Mary Magdalene we must wash CHRIST's feet with our tears of sorrow, before we may anoint His head with "the oil of gladness." When the Grace of GOD comes to dwell within us, it is fear and sorrow makes the forcible entry; though it be faith and love, that keep the after-possession. S. Matt. vii. 13, 14; xi. 28—30; Acts ii. 37; Mal. iv. 2. *Bp. Brownrig.* (Serm. on Acts ii. 37.)

17 All temptation is a trial, and every trial yields its proper fruit. For man, for the most part, knows not his own self; he is ignorant of what he can bear, or not bear. Sometimes he presumes beyond his strength; sometimes he faints and despairs, when he really possesses ability. Temptation then comes, *quasi interrogatio*, as a question put to us; and man makes the discovery of his own character, which before was

hidden from him, albeit not hidden from his Maker. Job xlii. 5, 6; Deut. viii. 2, 16; 2 Cor. xii. 5. *S. Augustine.* (In Ps. lv. 1.)

O rocky hearts! How shallow shallow are the impressions of Divine things upon you! Religion goes never further than the upper surface of your hearts. You have but few deep thoughts of GOD, and of JESUS CHRIST, and the things of the world to come; all are but slight and transient glances. Hos. vii. 8; S. James i. 22—25. *Abp. Leighton.* (Serm. on S. Matt. xiii. 3.)

19 *Deceitfulness* of riches.—Consider avarice in itself, and nothing appears more base and contemptible; yet, dragging along with it the ideas of power, place, and security, it changes its nature and becomes a provident provision. . . . This is one species of that *deceit*, which sin obtrudes upon its votaries; in which it is assisted by the very nature of sin itself. (See at xiv. 4.) *Bp. Warburton.* (Serm. on Heb. iii. 12, 13.)

Every *care* must be considered as *worldly*, which has not some tendency to piety and the worship of GOD, even though it be not mixed up with what is positively prohibited. S. Luke xiv. 19, 20, 30. *S. Basil.*

20 Christianity supposes many imperfections and infirmities in those, whom it yet allows to be righteous men; and indeed, if it did not, it could admit no man in the world to be righteous. . . . It distinguishes between “babes” and “men,” allowing both to be “in CHRIST;” between the weak, and the strong, and confirmed, allowing both to be in the faith: and our SAVIOUR Himself speaking of some, who upon receiving the seed of the Gospel brought forth *sixty* and others a *hundred-fold*, yet doth allow them all to be *good ground*. He as well allows him to be a “good and faithful servant,” who had improved his talents into five, as he, who had improved his into ten. From all which it is evident that the Gospel doth not judge of our main state by the degrees, but by the reality, of our righteousness. Job xix. 28. *Dr. J. Scott.* (Serm. on 1 S. John iii. 7.)

The fruit *thirty-fold* seems to represent the case of those, who fear; *sixty-fold* the case of those, who hope; the *hundred-fold*

those, who love. *R. P. F. Hermannus.* (Cibus solidus Perfectorum. Lib. i. c. 22.)

Mark the rain, that falls from above; for the same shower, that dropped out of one cloud, increaseth sundry plants in a garden; and, severally, according to the condition of each plant. In one stalk, it renders a rose; in another, a violet; divers, in a third; and sweet in all. So the Spirit works its multiformous effects in several complexions; and all, according to the increase of GOD. Rom. xii. 3; 1 Cor^x xii. 4—12. *Bp. J. Taylor.*

We may observe, in general, that of the three unprofitable hearers the first heard the Word, but did not mind it; the second minded it for a time, but did not keep it; the third kept it, but did no good with it. But the fruitful hearers do all, that those did, and more; they hear, so as to mind it; they mind, so as to keep it; and they keep it, so as to use and improve it to GOD's glory and their own good . . . *a good and honest heart* being the proper soil for good works to grow in. *Bp. Beveridge.* (Serm. on S. Matt. xiii. 18.)

Change the soil, while you may. Break up your fallow with the plough; from your field cast forth the stones and pluck out the thorns. Be unwilling to have *a hard heart*, such as makes the Word of GOD of no effect. Be unwilling to have *a thin layer of soil*, in which the root of Divine Love can find no depth of entrance. Be unwilling to *choke the good seed*, by the cares and the lusts of this life, when by our labour it is scattered for your good. For GOD sows, while we are His workmen; but be *the good ground*. Isa. i. 19, 20; Hos. x. 12. S. Luke vi. 47, 48. *S. Augustine.* (Serm. 73. c. 3.)

21 And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And He said unto them, Take heed what ye hear : with what measure ye mete, it shall be measured to you : and unto you that hear shall more be given.

25 For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath.

21 The earth for a long season covers the seed confided to it ; but as for you, you must show forth at once the power of the Word, which you have received. S. Matt. v. 13—16. *Bengel*. When CHRIST speaks in parables, *a light is put under a bushel* ; but the light, saith He, is not come for this end, that it should be so hidden ; nor, indeed, were it fit so to hide it, but that the Divine Justice would have it so ; that they, who will not see the light, should not enjoy the light. . . . He justly preached in clouds and covered expressions to them, who would not see the Sun and the open light. S. Matt. xi. 25 ; S. John xii. 35, 36 ; Rom. x. 18—21. *Dr. Lightfoot*. (Exercitat. in loco.)

23 For this reason we have two *ears*, and one tongue ; that we should hear much, and speak little. S. James i. 19. *Zeno*.

24 In which He layeth a double obligation upon them : first, all that you hear from Me, you are to preach to the world ; and therefore *take heed what you hear* : forget none of that. And then you are to preach no more, than you hear from Me ; and therefore, *take heed what you hear* : add nothing to that. Be not over-timorous, so as to prevaricate and forbear to preach that, which you have heard from Me ; but be not over-venturous neither to pretend a commission, when you have none, and to preach that for My Word, which is your own passion, or their purpose, that set you up. Rom. xii. 6 ; Rev. xxii. 18, 19. *Dr. Donne*. (Serm. on text.)

Unto you that hear shall more be given.—It is GOD, who turns the human will from evil, and converts it to good, and also causes it to persevere in the same. Nevertheless man's free-will operates in this matter, as the grain shoots by an external germi-

native power, and by the heat of the sun and moisture of the earth. For, if it were impossible that we should turn from the evil and be converted to the good, we should not be commendable in so doing; nor should we be ordered in Scripture to do so. And, again, if we could do this without the grace of God, there would be no propriety in praying to God for it, nor would our success depend upon His will. . . . A will to do good, by which a man becomes conformed to the will of God, is grace freely given. The Divine will is grace; and grace is then said to be infused, when the Divine will begins to operate upon our will. Acts xxvi. 18, 20; 1 Cor. xv. 10; 1 S. John iii. 9. *Bp. Grosseteste.* (Milner's Church Hist. Cent. xiii. Ch. 8.)

God vouchsafeth man a double grace, an habitual and an actual; a grace, that giveth him ability, and a grace, that setteth his ability on work. Touching habitual grace, that is true, which S. Basil hath, (De Spir. Sancto, c. 26,) it is *semper præsens, sed non semper operans*; it may be in us, and yet be idle. He expresseth it by the similitude of the eyesight, wherewith a man may see oftener than he doth see. S. Augustine useth that simile more fully to our purpose, (De natur. et grat. c. 26 :) "As the sharpest eyesight can discern nothing, except it have the help of outward light, no more can a man, perfectly justified, live well, except he be holpen from above with the light of eternal justice." Phil. ii. 12, 13; 2 Tim. i. 6, 7. *Bp. Lake.* (Serm. on 1 Cor. xv. 10.)

25 God therefore *gives*, because He has given; making His former favours arguments for more. Man therefore shuts his hand, because He hath opened it. There is no such way to procure more from God, as to urge Him with what He hath done. All God's blessings are profitable and excellent; not so much in themselves, as that they are inducements to greater. Ps. cxvii. 2; S. Luke xix. 24, 25; Rom. viii. 32. *Bp. Hall.* (Holy Observations. 57.)

God does not give them consolation all at once; the more to employ their prayers and exercise their patience. One may admire why Boaz did not give to Ruth a quantity of corn, more or less, so sending her home to her mother, (Ruth ii. 8;) but that

rather he kept her still to glean: but this was the reason; because that is the best charity, which so relieves another's poverty, as still to continue their industry. God, in like manner, will not give some all at once consolation; He will not spoil their (painful, but) pious profession of gleaning: still they must pray and gather, and pray and glean; here an ear and there a handful of comfort, which God scatters in favour unto them. Prov. xiv. 23; S. Luke xi. 3; 2 S. Pet. i. 5—9; iii. 18. *Th. Fuller.* (Cause and Cure of a Wounded Conscience. Dial. 18.)

By neglecting to use your faculties, you will in time lose the very power of using them. Judg. xvi. 20; S. Matt. vi. 22, 23. *Jer. Seed.* (Serm. on Prov. xviii. 1.)

26 And He said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

26 By this parable our LORD meant to describe the manner, in which His Church should have its beginning and progress. The LORD CHRIST is here the Man, who by Himself and His Apostles first scattered the seeds of the Gospel in the hearts of men; then in His Passion and His Death causing, as it were, a kind of night, He slept; after these things and on the third day, He arose from the sleep of death. In the meantime, the seed sprung and grew, nor ceased to grow, and this by night and day continually, both under prosperous and adverse circumstances, although it might sometimes appear to men to be well-nigh lost and forsaken of God. S. Luke xvii. 20. *Zeger.* (From S. Jerome, S. Gregory, and Theophylact.)

27 *He knoweth not how.*—We may conclude from the uniformity of God's proceedings that His Revealed will must bear some analogy and correspondence to the constitution of Nature, as settled by Him. And, when everything can be accounted for, and is easy to be understood in the conduct of His Providence, then, and not till then, we ought to expect, that everything should be so in a Divine Revelation. Job xxxviii. ; xxxix. ; Rom. xi. 33—36. *Jer. Seed.* (Serm. on 1 Thess. ii. 13.)

As Mary was called by an ancient, so may the soul without an hyperbole by us be styled “the shop of Miracles,” and “the work-house of the HOLY GHOST;” in which every operation is a miracle of nature, and no tools are used, but what the Spirit forges and moves. Mary conceived CHRIST; but it was above her own reach to apprehend the manner how, (S. Luke i. 34;) so doth the soul of man conceive, and grow big, and bring forth CHRIST, *and yet not itself fully perceive how this work is wrought;* CHRIST being for the most part insensibly begotten in us, and to be discerned only spiritually, not at His entrance, but in His fruits. S. John iii. 8; Acts xii. 9. *Dr. Hammond.* (Serm. on S. Matt. i. 13.)

Wherever any thing depends, for its effect, on God and man in conjunction and co-operation together, we may be sure that God is never wanting to perform His part, if man will but do his; and, though it may be difficult (in many cases utterly impossible) for any one to know or to describe the methods and the measures of God's grace, in working on the hearts and minds of people to conversion, yet of this we may be sure, that work it does, unless we ourselves put some hindrance or impediment in its way: and of this we may be also full as sure, that the operations of His grace and HOLY SPIRIT do not at all depend upon our knowledge, or our understanding, how and when they operate. And that, therefore, there is no expecting or attending, till they operate, that we may ourselves begin; for grace, like the kingdom of God, “cometh not by observation;” but we must do our duty—all that we possibly can of ourselves—and God will not be wanting. *Bp. Fleetwood.* (Serm. on Ezek. xxxiii. 31.)

I am far from saying that it is necessary to the well grounded

hope of all, that they should be able to discern the time, when this change (conversion) began to be made; or that they can remember the time, when the contrary to this renewed temper acted in its full force in them. There is a great difference in this matter between those, who, like Samuel, "grew up before the LORD," under the advantageous and successful influence of a pious education, and those converted from gross ignorance and a vicious course. . . . The grand inquiry therefore, which lies upon all, is, whether we can discern in ourselves the change itself, or that temper of mind, which the Scripture describes as a "new spirit," and which we cannot but see to be a spirit very different from that, which "works in the children of disobedience." . . . Does our governing temper answer the Gospel description of a "new creature?" Gal. v. 16—25. *Dr. Evans.* (On the Christian Temper. Sermon. 2.)

28 *Of herself*;—*αὐτομάτη*. A self-moving machine. This gives the true sense of that remarkable passage in the Mosaic history of the Creation (Gen. iii. 3) "which God *created and made*;" this should rather be interpreted, "which God created, in order to make;" to make by them prolific principles and reproducing instruments, a continual succession of animals, vegetables, and creatures. Acts xvii. 28. *Dr. Dodd.* (On the Parables.)

First, the blade.—Men are impatient and for precipitating things; but the Author of nature appears deliberate throughout His operations, accomplishing His natural ends by slow successive steps. Isa. lv. 8; Hab. ii. 3. *Bp. Butler.* (Anal. B. ii. 4.)

GOD, being a GOD of order, doth not work ordinarily, but in order, and by degrees, bringing men from one extreme to the other by middle courses; and therefore seldom bringeth a man from the wretchedness of forlorn nature to the blessed estate of saving grace, but where first He doth by His restraining grace, in some good measure, correct nature, and *moralize* it. viii. 24; S. Luke iii. 4—6; Ps. l. 23. *Bp. Sanderson.*

The first step in this way is a right will; the second a strong will; the third a devoted; the fourth a full will. In the first degree, the soul consenteth in mind to the Law of GOD; but, the flesh rebelling, both not find how to perform the good it

loveth, but, through infirmity, often doth the ill it hateth. (Rom. vii. 19—24.) Yet in this its will is right, that, "agreeing with its adversary," it hateth, in itself, what he censureth. In the second degree, the soul doth not only not do the ill it hateth, but even performeth the good it loveth, although heavily, yet firmly; saying with the prophet, "Through the words of Thy lips I have kept me from the ways of the destroyer." (Ps. xvii. 4.) In the third degree, it now with expanded heart "runneth the way of GOD's commandments," and "is delighted in them, as in all manner of riches," (Ps. cxix. 32;) because, being anointed with the oil of spiritual grace, and knowing that "GOD loveth a cheerful giver," stretching forth with gladness to all good, it crieth with the prophet David, "I will run the way of Thy commandments, when Thou hast set my heart at liberty." In the fourth degree are the Angels, who with that ease, wherewith they ever will what is good, fully perform it. This degree the soul can indeed long for, but cannot mount up to, while in the body; because it is weighed down by the body. Ps. ciii. 20, 21; S. Matt. vi. 10. *S. Bernard.* (Serm. de diversis, 124, s. 2.)

The three stages of spiritual growth implied in *the blade, the ear, and the full corn in the ear*, suggest a comparison of this passage with such as 1 S. John ii. 12—14; where the Apostle in like manner divides the faithful into "little children," "young men," and "fathers;" evidently according to the different degrees of progress, which they have made in the spiritual life. *Dean Trench.* (On the Parables.)

30 And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and cometh greater than all herbs, and shooteth out great

branches ; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake He the word unto them, as they were able to hear *it*.

34 But without a parable spake He not unto them : and when they were alone, He expounded all things to His disciples.

31 If the Christian Religion, containing doctrines unpalatable to flesh and blood, void of every advantage, besides its own internal excellency, to recommend it, and clogged with a great many incumbrances, could carry conviction with it from east to west by such incompetent instruments, in so short a time, in spite of the most resolved opposition ; if this plant, from a slender appearance at first, grew and waxed a great tree, when no kindly sunshine of worldly power yet smiled upon it—nay, when the inclemency of the season beat hard against it—the growth of it was undoubtedly marvellous. Isa. liii. 2 ; Acts iv. 18—21 ; xix. 20. *Jer. Seed.* (Serm. on S. John iii. 2.)

32 The three grand arguments, that conjointly evince the truth of the Christian Religion in general, are (at least in my opinion) the excellency of the Doctrine, which makes it worthy to have proceeded from God ; the testimony of the Divine Miracles,* that were wrought to recommend it ; the Great effects, produced in the world by it. Two of these three arguments (for the first is of a mere speculative nature) are grounded upon matters of fact, and consequently are likely to be most prevalent upon them, that have a great veneration for experience, and are duly disposed to frame such pious reflections, as it warrants and leads them to make. Acts xiii. 12.

R. Boyle. (The Christian Virtuoso. Part 1.)

There are especially two prophecies on this subject (the future

* Under miracles *Mr. Boyle* includes prophecies. "True prophecies," he afterwards remarks, "of unlikely events, fulfilled by unlikely means, are supernatural things; and as

such (especially their Author and design considered) may properly enough be reckoned among miracles." . . . "Accomplished predictions may be styled permanent miracles."

conversion of the Gentile world), which merit our attentive consideration. One of them asserts that this conversion shall take its rise from small and very unpromising beginnings, and yet shall prevail speedily and to a vast extent; the other, that it shall prevail by pacific means only, without the intervention of any force or violence whatsoever. Isa. lx. 22; S. Matt. xiii. 32; xii. 18—21. *Bp. Hurd.* (Introduct. to the study of the Prophecies, Serm. 6.)

34 It seems to have been throughout the method of the Deity to offer persuasions to His thinking creatures by little and little; in no case ever withholding that, which was sufficient, according to the proportion expected in return; but neither exhibiting at any time more than was sufficient, nor exerting a power, subversive of the essential freedom of man's choice between good and evil. S. Matt. xxv. 14, 15, 29; S. John xvi. 12; 1 Cor. iii. 1, 2; Heb. v. 11—14. *J. Miller.* (Bampt. Lectures. 2.)

When we wish to get some fluid into a phial with a very narrow neck, we must not pour, but only drop it. Isa. xxviii. 10—13. *B. Overberg.*

35 And the same day, when the even was come, He saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And He was in the hinder part of the ship, asleep on a pillow; and they awake Him, and say unto Him, Master, carest Thou not that we perish?

39 And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And He said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him ?

35 When He passes over the sea, the Psalm is fulfilled, "The LORD is upon many waters." (Ps. xxix. 3.) When He scatters the waves before Him, Habakkuk is accomplished: "Thou didst walk through the sea, through the heap of great waters." (Hab. iii. 15.) When the sea is cut off, at His threatening voice, Nahum also is found true: "He rebuketh the sea, and maketh it dry." (Nah. i. 4.) *Tertullian*. (Adv. Marc. l. iv. c. 20.)

The Apostles of our SAVIOUR CHRIST, being willed to launch forth and to pass unto *the other side* of the lake, stood not casting timorous doubts, as this: "This Genezareth is a dangerous passage; the *evening* draweth on: we ourselves plain fishermen, none of the skilfullest pilots:" but, when CHRIST commanded them, without more ado away they go. Now CHRIST bids us to put off from the shore of our earthly estate. What should we, but obediently set forward? At the other side is heaven, the haven of our hope. i. 17, 18; S. Luke xxiv. 29; S. John xx. 15; Heb. xi. 8; 2 Cor. xii. 9. *Chr. Sutton*. (Disce mori. Ch. 15.)

36 *They took Him as He was in the ship*.—A different view is taken between CHRIST in Heaven, and CHRIST in the ship; He is far otherwise seen in the Majesty of the FATHER, than in the lowliness of man. . . . The law of faith is so to receive Him, as He is, and is found *in the ship*, that is, in His Church; where He was born, where He grew up, where He suffered, where He was crucified; in which we confess Him, to our great gain, to have ascended into heaven, to have sat down at the right hand of the FATHER, and that He will come again, as the Judge of the dead. He, who so confesses CHRIST, and *takes hold of Him in the ship*, although he may be beaten by the insulting waves, yet escapes shipwreck amid the perils of the deep. Acts xxvii. 24, 31, 44. *Pet. Chrysologus*. (Serm. 21.)

When our LORD was in that ship in the tempest, which all ages

have agreed in employing as a type of His Church, S. Mark alone of the Evangelists, as it were, incidentally observes, *And there were also with Him other little ships*. Yet they, doubtless, enjoyed a share in the blessing of calm, obtained by the ship, that bare JESUS. I have sometimes thought that they picture vividly the fortunes of these societies, that, in these later ages, have moved in the wake of the ancient Apostolic Church; that with it are forced to endure the storms of a world impartially hostile to every form of religious effort, and that are not without participating in the Blessings of the Holy Presence, abiding in that Church, as long as in sincerity of heart they endeavour to keep up with the Master in His course. ix. 38; Ex. xii. 38; 1 Cor. i. 2; Eph. vi. 24. *W. A. Butler*. (Serm. on 2 Cor. iii. 6: entitled "Primitive Church Principles not inconsistent with universal Christian sympathy.")

37 *There arose a great storm, &c.*—If the LORD were always to indulge us with prosperity and abundance of the good things of this life, and if we were, in this mortal state, to suffer no tribulations, no straits and difficulties, would you not be ready to pronounce temporal advantages your chief good, so as to desire nothing better at the hands of GOD? *Idè autem huic vitæ malè-dulci miscet amaritudines tribulationum, ut alia, quæ salubriter dulcis est, requiratur*. Wherefore GOD infuses the bitterness of afflictions into this life, the joys of which are intermixed with evil, that He might put us upon seeking after another life, which has joys free from all danger. Deut. xxxii. 11; Job ii. 10; Eccl. vii. 14; 2 Thess. i. 5—7. *S. Augustine*. (in Ps. xliii.)

Si in navi pericula sunt, sine navi certus interitus. If there be dangers on board the ship, to have no ship at all is certain destruction. We need therefore a ship to save us from being drowned in this present world. Acts ii. 47; 1 S. Pet. iii. 20, 21. *S. Augustine*. (Serm. de diversis, 22.)

38 No men sleep so soundly, as they, who lay their heads on nature's lap. Ps. cxxvii. 3; Eccl. v. 12. *Bp. J. Taylor*.

The breast is filling for the child, while the mother is sleeping. GOD sometimes seems to sleep, and to forget His poor children, that cry to Him; but He is preparing the fuller mercies

for them. Hab. ii. 3; S. Matt. xv. 23; Gal. vi. 9; S. John ii. 3, 4; xi. 6. *Gurnall*. (On the Christian's Armour. Eph. vi. 18. Ch. xvii. S. 2.)

When true knowledge faileth in the Church of God, it cannot be, but the souls of the people shall perish. If, in the little time of Moses' absence the people forgot God, (Ex. xxxii. 1,) and fell to idolatry; if, when CHRIST slumbered and took but a little nap in the ship, the ship began to drown; how shall it be with them, that receive not Moses at all, and give no place to our SAVIOUR CHRIST, who only is able to save the ship from drowning? For, as Hilary saith, "Those Churches are in danger of drowning, wherein the Word of God waketh not; not for that CHRIST is in any slumber, but because His Word is heavy in us through our heaviness, *somno nostro consopiat in nobis*." 1 S. Pet. iv. 18. *Bp. Jewel*. (Serm. on Hagg. i. 2—4.)

It is not enough to shut ourselves in a cloister, in a monastery, to sleep out the temptations of the world; but since the ladder is placed, the Church established, since God and the Angels are awake in this business of advancing the Church, we also must labour in our several vocations and not content ourselves with our own spiritual sleep, the peace of conscience in ourselves; for we cannot have that long, if we do not some good to others. When the storm had almost drowned the ship, CHRIST was at His ease in that storm, asleep upon a pillow. Now CHRIST was in no danger Himself: all the water of Noah's flood, multiplied over again by every drop, could not have drowned Him; all the swords of an army could not have killed Him, till the hour was come, when He was pleased to lay down His soul. But though He were safe, yet they awaked Him, and said, "*Master, carest Thou not, though we perish?*" So, though a man may be in a good state, in a good peace of conscience, and sleep confidently in it, yet other men's necessities must awaken him; and though perchance he might pass more safely, if he might live a retired life, yet upon this ladder some Angels ascended, some descended, but none stood still, but God Himself. Till we come to Him to sleep an eternal Sabbath in heaven, though

this religious sleep of enjoying, or retiring, and contemplation of GOD be a heavenly thing, yet we must awake, even out of this sleep, and contribute our pains to the building, or furnishing, or serving of GOD in His Church. xiv. 37, 40; Rom. xiv. 7—9. *Dr. Donne.* (Serm. on Gen. xxviii. 16, 17.)

- 39 The grandest and most majestic figures in Longinus come nothing near to the sublimity of that awful address of the Blessed JESUS, when He chides the sea and hushes its boisterous waves into an immediate calm—Σιώπα, πεφύμωσο! The waters heard that Voice, which commanded universal nature into being. They sunk at His command, who has the sole privilege of saying to that unruly element, “Hitherto shalt thou go, and no further: here shall thy proud waves be stayed.” S. Matt. viii. 3; Ps. lxxvii. 6; xxix. 4; cxlviii. 5; Rev. xxi. 5. *A. Blackwall.* (On the Sacred Classics. P. ii. Ch. 3.)

When He had *rebuked the wind and the sea*, then He rebuked them likewise. He had another storm of fear and unbelief to calm in their hearts, who could not see Him in His providence watching over them, when His body slept. Isa. xl. 27; Ps. cxxi. 4. *Bp. Reynolds.* (Expos. of Ps. cx.)

There was a great calm.—This adds to the completeness and wonder of the miracle; for such a calm never happens in nature: the sea always retains for a season its unquiet motion, more or less, when the tempest has ceased. The mother of Peter’s wife *immediately* recovered her strength, without any experience of the naturally debilitating effects of fever. This offers a beautiful parallel to the sudden stilling of the storm. i. 31; Deut. xxxii. 4. *J. F.*

- 41 *Mutare naturam, nisi qui Dominus naturæ est, non potest.* (*Epiphanius.*) Whosoever is able to change the course of nature is the LORD of nature; and He, that is so, made it; and He, that made it, that created it, is GOD. Nay; *plus est*, it is more to change the course of nature, than to make it: for in the creation there was no reluctance of the creature; for there was no creature; but to divert nature out of her settled course is a conquest upon a resisting adversary, and powerful in a prescription. The *Recedat mare*, “let the sea go back,” and the *Sistat sol*, “let the sun stand still,” met with some

kind of opposition in nature; but in the *Fiat mare* and *Fiat sol*, "let there be a sea and a sun," God met with no opposition, no nature; He met with nothing. And therefore *Interrogemus miracula, quid nobis de Christo loquuntur.* (*Augustine.*) Let us ask His miracles, and they will make us understand CHRIST. Ps. lxxii. 18; civ. 6—9. *Dr. Donne.* (Serm. on 1 Cor. xvi. 22.)

If you ask what that *glory* (S. John i. 14) might be?—with a word to say to the wind and storm, *Obmutesce*; and to diseases, *Volo; mundare*; and to death itself, *Tibi dico, Surge*. His miracles, they showed His glory, is expressly said. (S. John ii. 11.) The star at His birth, the eclipse at His death, the glory of His changing in the mount; but, above all, His glorious ascension and receiving up into heaven. All which the Apostles saw, as being in the theatre all the while, from the epitasis to the very catastrophe. S. John i. 14; xii. 41; 2 S. Pet. i. 16, 17. *Bp. Andrewes.* (Serm. on S. John i. 14.)

Sedet interea Conditor altus
 Rerumque regens flectit habenas,
 Rex et Dominus, Fons et Origo,
 Lex et sapiens Arbiter æqui,
 Et quæ motu concitat ire,
 Sistit retrahens, ac vaga firmat.
 Nam nisi rectos revocans itus
 Flexos iterum cogat in orbes,
 Quæ nunc stabilis continet ordo,
 Dissepta suo fonte fatiscant.
 Hic est cunctis communis Amor,
 Repetuntque boni fine teneri.
 Quia non aliter durare queant,
 Nisi converso rursus Amore
 Refluent causæ, quæ dedit esse.

Boetius. (Consol. Philos. Lib. iv. Metr. 6.)

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs ; and no man could bind him, no, not with chains :

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

2 Before the fall, *the unclean Spirit* was incorporated with the serpent, but now with man himself. He seizes on the external organs and internal faculties, and rules them at his pleasure. . . . It is the true anticipation of hell ; for the possessed person is not exempted from suffering, the privilege of death : nor enjoys the free power of doing, the effect of life. S. Matt. xii. 44. *Dr. Bates.* (Harmony of the Divine Attributes. Ch. 20.)

3 Devil, what meaneth this ? The same person, whom you thrice tempted to a fall, whom you insidiously accosted, promising Him a Kingdom, if He would worship you, now you adore, falling down, trembling and wretched before Him ? Behold where he, who promised all the glories of this world, is found to *dwell ; in the tombs*, compassed about with the putrid rottenness of dead bodies ! Thus then does he delude, when he promises. He aims to drag in his own company down to hell those, who go to consult him about the things of this world. Prov.

xxiii. 31, 32; S. Luke iv. 6; Rom. vi. 21. *Pet. Chrysologus.* (Serm. 17.)

A proud man hath no God; for he hath put God down, and set himself up. An unpeaceable man hath no neighbour; for he hath driven them all away. A distrustful man hath no friend; for he hath disobliged all. Who will be friendly to him, who hath no good opinion of another? A discontented man hath not himself; he hath lost himself, because things are not, as he would. Eph. ii. 12. *Dr. Whichcote.* (Cent. ix. Aphor. 801.)

No man could bind him.—Religion can win its way to hearts barred against every other influence; it can soften and conquer dispositions, which would else remain intractable and savage; and thereby, in addition to all its other and higher merits, it establishes a title to be considered the great Humanizer of mankind. Verse 26; Isa. xi. 6—10; 2 Cor. x. 4, 5; Tit. iii. 3—6. *A. W. Hare.* (Serm. on S. Luke viii. 35.)

4 *Neither could any man tame him.*—Give me a man, who shall be passionate, *maledicus, effrænatus*, foul-mouthed and overbearing; with a very few words I will render him as gentle, as a lamb. Give me one, who is covetous, avaricious, grasping; I will restore him to you made bountiful, disposing his money liberally with his own hand. Give me one, who trembles at the idea of pain and of death; soon will he learn to despise crosses, and flames, and the bull of Phalaris. Give me one, who is sensual, adulterous, gluttonous; soon will you see him made sober, chaste, and abstinent. Isa. lv. 13; 1 Cor. vi. 9—12. *Lactantius.* (De falsâ Sap. Lib. iii. c. 26.)

5 John Chrysostom ingeniously remarks that the animals, which went out of Noah's ark, went out the same, as they came in. The crow went out a crow; the wolf, a wolf; the fox, a fox; the porcupine, all armed with its living arrows, was a porcupine still. Just as the ark received the animals, so it retained them. "But," the holy man proceeds to observe, "the Church transforms the animals she receives into her bosom; not by any change in their substance, but by the extirpation of their sin." . . . The magic wand of a Circe formerly metamorphised men into brutes: but such is not the effect of the gracious

food of the Divine Word. It rather changes the brutes into true men: yea, more than this; it changes them into Angels. Isa. xi. 6—9; 1 Cor. vi. 9—11. *Segneri*. (Quaresimale. Pred. iv. s. 10.)

- 5 *Cutting himself*.—There is no enemy can hurt us, but by our own hands. Satan could not hurt us, if our own corruption betrayed us not: afflictions cannot hurt us, without our own impatience; temptations cannot hurt us, without our own yieldance: death could not hurt us, without the sting of our own sins: sin could not hurt us, without our own impenitence. How might I defy all things, if I could obtain not to be my own enemy! I love myself too much; and yet, not enough. O God, teach me to wish myself but so well, as Thou wishest me; and I am safe. (See *S. Chrysostom* and *O. Feltham*. Illustr. S. Matt. iv. 6.) *Bp. Hall*. (Meditations and Vows. 92.)

After all, nothing can work me mischief, except myself. The harm, that I sustain, I carry about with me, and never am a real sufferer, but by my own fault. Acts xvi. 28. (See *Dr. Hammond*. Illustr. Rom. viii. 38, 39.) *S. Bernard*.

To allegorize whatever we do not understand, is a method, which, as far as concerns the theory of our religion, will silence no objector, and only deceive ourselves. As far as relates to its spirit and practice, surely it is most unwise, by doubting the personal reality of an enemy, 'whose effects at least (as attributed in the same record, which describes himself) we feel to be real, to cast away the only sword and shield, with which we may prevail against him. 2 Cor. ii. 11. *J. Miller*. (Bampt. Lectures. iii.)

The weakest enemy may, through our neglect of him, be made strong. How shall we then hope with impunity to neglect and disregard the strongest, the most malicious, the most subtle of all our enemies? We know how he hates us; we know his very devices and weapons against us. We know, moreover, and we possess the means of our deliverance. Whose fault must it be, if *the unclean Spirit* drives us *among the tombs*, in the valley of darkness, and of death? S. James iv. 7; Eph. vi. 16; 1 S. Pet. v. 8—11. *J. F.*

6 But when he saw JESUS afar off, he ran and worshipped Him ;

7 And cried with a loud voice, and said, What have I to do with Thee, JESUS, *Thou* SON of the Most High God ? I adjure Thee by God, that Thou torment me not.

8 For He said unto him, Come out of the man, *thou* unclean spirit.

9 And He asked him, What *is* thy name ? And he answered, saying, My name is Legion : for we are many.

6 *He ran.*—A proof of CHRIST's power; the devils, as we may readily conceive, being of another mind. Ps. xxix. 6. *Bengel.* Remember thy latter end, and thou shalt not do amiss. . . . The frequent calling of death to mind stops the current of sin; for if the wicked cannot endure to think of death, he, that does think on it, cannot well go on to be wicked. . . . The man, that lived among the tombs, though he had a *Legion* of devils in him, yet, *when he saw Jesus afar off, he ran and worshipped Him.* The sight of graves and conversation with monuments will make even demoniacs religious. (See at S. John xix. 41.) Ecclus. xli. 3; Job xvii. 14. *Dr. Allestree.* (Serm. on 1 Cor. xv. 57.)

7 *Thou torment me not.*—This doubtless adds to the eternal anguish of those proud spirits, that they should be hurled out of heaven for one sin, and condemned to everlasting torments, though they were the light, the beauty, and flower of the creation; that they should be so undervalued by GOD, as not to be worth the redeeming; when yet vile man, the scum and dregs of the earth, (Ps. cxiii. 6,) guilty of innumerable sins against GOD, is again restored, not only to the same estate, from whence he fell, but to the hopes and assurances of an infinitely better. S. Matt. viii. 11, 12; S. Luke xvi. 23; Heb. ii. 16; S. Jude 6. *Bp. Hopkins.* (Serm. on Gal. iii. 13.)

Man's case was more to be pitied, than their's; because man was

tempted by another, had a tempter: the angels had none. None tempted them; none, but themselves. *Et levius aliènd mente peccàsse, quàm propriè*, saith S. Augustine. The offence is the less, if it grow from another, than if it breed in ourselves; and the less the offence, the more pardonable. Again, of the angels, when some fell, other some stood; and so they *all* did not perish. But, in the first man, all men fell; and so every mother's child had died, and no flesh been saved; and so in and with Adam, all had come to naught. (Rom. v. 12—14.) Then cometh the Psalmist's question, *Nunquid in vanum, &c.* "What! hast Thou made all men for naught?" (Ps. lxxxix. 47.) That cannot be; so great wisdom cannot do so great a work in vain. But in vain it had been, if God had not showed mercy; and therefore was man's case, rather of the twain, matter of commiseration. This is *Leo*. vii. 37; Deut. ix. 26—29. *Bp. Andrewes*. (Serm. on Heb. ii. 16.)

- 9 Did you ever hear of any mutiny in the devil's army? Or, that any of those apostate spirits did freely yield up one soul to CHRIST? They are *many*; and yet but *one* spirit of wickedness among them all. "*My* name (not *our* name), is *Legion*." The devil is called the *Leviathan*, (Isa. xxvii. 1,) from this cleaving together, compact, or joined together, (Job xli. 15—17,) whose strength lieth in his scales, which are so knit that he is, as it were, covered with armour. *Gurnall*. (On the Christian's Armour. Eph. vi. 12. Ch. iv. s. 1.)

If so many could meet in a single nest, what myriads must be in the world! Eph. ii. 2; 1 S. John v. 19 (ἐν τῷ πονηρῷ). *Bengel*.

Legion.—Every man may find in himself *peccatum complicatum*, sin wrapped up in sin, "a body of sin." (Rom. vi. 6; vii. 8.) We bring elements of our own; earth, of covetousness; water, of unsteadfastness; air, of putrefaction; and fire, of licentiousness; and of the elements we make "a body of sin." As the Apostle says of the natural body, "there are many members, but one body," (1 Cor. xii. 20,) so we may say of our sin, it hath a wanton eye, a griping hand, an itching ear, an insatiable heart, and feet swift to shed blood; and yet, it is but "one body" of sin. It is all; and yet it is but one. vii. 20—23; Gal. v. 19—22. *Dr. Donne*. (Serm. on Ps. xxxviii. 3.)

Our enemies come upon us, like a torrent. How much does it concern us to band our hearts together in a Communion of Saints! The number of our enemies adds to the praise of our victory. To overcome single temptations is commendable; but to subdue troops of temptations is glorious. S. Matt. xii. 45; Isa. lix. 19; Phil. i. 27. *Bp. Hall.* (Balm of Gilead. P. iii. S. 2.)

10 And he besought Him much that He would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

13 And forthwith JESUS gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to JESUS, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray Him to depart out of their coasts.

13 *Gave them leave.*—The devil, who from a prince in Heaven is become a tyrant in hell, is continued in being, not for the evil,

that he is permitted, but for the good he is forced, to do. 1 Cor. xi. 19; Rom. ix. 17. *P. Skelton.* (Serm. S. Matt. xxv. 46.)

The prophets in the Old Testament are frequently represented, as instructing those, to whom they are sent, not in figurative expressions only, but in the way of action, and by sensible signs, (1 Kings xxii. 11; Jer. xix. 1, 11; Hos. xii. 10,) and this mode of information has been shown by learned men to arise from the very nature of language in its rude and imperfect state. . .

We find that sometimes even a miracle was wrought to furnish a convenient sign . . . as when JESUS permitted *the unclean spirit to enter into a herd of swine*, which, therefore, *ran violently down a steep place, and perished in the waters*; an exertion of His miraculous power, which among other purposes might be intended to express, in the way of representation, the tyranny of evil spirits, and their attendants, evil habits, over sensual and voluptuous men, (of whom *swine* are the acknowledged emblems,) and the consequent perdition, in which they drown them. S. Luke v. 6; S. Mark xi. 14; S. John ii. 13—17. *Bp. Hurd.* (Serm. on S. John ii. 13—17.)

We may consider those miracles of our Blessed LORD, the destruction of the herd of *swine*, and the cursing of the barren fig-tree, as acts of plenary power, exercised absolutely, but not wantonly, by One, who felt all nature to be at His command, and who knew what diversities of proof man needed, to his full conviction, for his greatest and eternal good. Isa. xxviii. 21; Ps. xxv. 10; S. Mark xi. 21; Rom. ix. 17. *J. Miller.* (Bampt. Lectures, 6.)

15 *In his right mind.*—The glory of our Religion lies in the power it hath to soften, and to sanctify the spirit. S. James iii. 17. *Dr. Manton.*

As much as liberty is more agreeable than slavery; as much as unity is better than division; as much as peace, content, and ease are more delightful than perpetual disturbance, discontent, and pain; so much the pleasure, which attends the love of God, is greater than the pleasures of this world. Rom. vi. 21—23; viii. 5, 6. *A Contrite Heart.* (P. i. s. 3.)

The devil would seem to enter into the hearts of the Gadarenes, as well as into the bodies of the *swine*. (S. John xiii. 27.) The

Gadarenes, moreover, now take the place of the demoniac, only with this wretched aggravation of their misery; that, whereas he avoided the company of man, they shun and deprecate the presence of the LORD. Oh, the accursed power of covetousness, in making men mad; so that even Divine love itself cannot *tame* them, nor can Divine strength *break their chains*! Job xxi. 14; S. Matt. xiii. 58; S. John iii. 18—22; 1 Tim. vi. 6—12. *J. F.*

What are the things of this world, that they should turn our eyes aside from that awful Throne, from whence we are to be carried, either to the eternal enjoyment of God, or sent away to the endless torture of fire? What are the pleasures and honours of this life, when compared with the joys and glories of Heaven? What are the sufferings of the righteous here, when set against the miseries of the damned hereafter? What is reason, if she cannot apprehend a difference so immensely wide? And what is the will or heart of man, if, when his reason rightly apprehends the difference, it cannot be brought to submit itself to reason, and act accordingly? Josh. xxiv. 14, 15; Rom. viii. 13; Heb. xi. 25, 26. *P. Skelton.* (Serm. on Acts x. 40, 41.)

17 This is the odiousness of sin, that it is an abuse of an Infinite Good. Rom. ii. 4. *R. Baxter.* (The Divine Life. P. i. ch. 9.)

O mersa limo cæcitas Gentilium!

O carnulenta nationum pectora!

O spissus error! O tenebrosus genus,

Terris amicum, deditum cadaveri,

Subjecta semper intuens, nunquam suprà!

Prudentius. (Peristephanon.)

18 And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.

19 Howbeit JESUS suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the LORD hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all *men* did marvel.

18 *Prayed Him*.—The degradation and depravity of man, his moral impotence, the remedies of these corruptions, *prayer*, the love and imitation of GOD—all these Christianity, and Christianity alone, has taught. Rom. viii. 26. *Pascal*. (Thoughts. Ch. 2.)

What a contrast does his desire to be *with* CHRIST, and CHRIST with him, offer to the stupid and swinish prayer of the Gadarenes, that He should *depart out of their coasts*. Like Mary, he chose “the good part.” Here was proof indeed of his restoration to a *right mind*. (Ps. cxi. 10 ; cvii. 43.) For *to be with* CHRIST is the sum and substance of Happiness, in this life, in the intermediate state, and in Heavenly glory. While CHRIST is with us, in this life, He “keeps us from evil,” (S. John xvii. 12,) and “gives us peace.” (S. Matt. xi. 28.) After death, “to be with Him in Paradise” is Paradise. (S. Luke xxiii. 43.) In Heaven, we shall “ever be with the LORD.” (1 Thess. iv. 17, 18.) “FATHER, I will that they also, whom Thou hast given Me, may be with Me, where I am, that they may see My Glory !” (S. John xvii. 24.) Who does not desire and *pray, that he might be with* JESUS? Ps. lxxiii. 21—25 ; Ruth i. 16, 17 ; Acts iii. 11 ; Phil. i. 23. *J. F.*

It is a vain thing to think we can take any delight in *being with* Christ hereafter, if we care not how little we are in His company here. xiv. 37 ; S. Matt. v. 8 ; S. Luke xxiv. 29. *Adam*. (Private Thoughts. Ch. 15.)

19 *Go home, &c.*—The first act GOD requires of a convert is, “Be fruitful.” The good man’s goodness lies not hidden in himself alone ; he is still strengthening his weaker brother. How soon would the world and Christianity fail, if there were not propagation both of it and man ? Good works and good instructions are the generative acts of the soul ; out of which spring new prosperity to the Church and Gospel. S. Luke xxii. 32 ; S. John i. 40, 41, 45 ; xv. 16 ; Rom. i. 11 ; S. James v. 19, 20. *O. Feltham*. (Resolves, cent. i. 24.)

Aug. 13th, 1765—I had for many hours a strong, lightsome, and overpowering sense of joy, without any preceding cause of reading, thought, meditation, or action of any kind, to be the ground of it: but found myself all on a sudden drawn to God, laid at the Redeemer's feet in faith, admiration, and thankfulness, desiring to be led by the Spirit, and making professions of love and obedience. I know such comforts are not to be lived upon, nor proofs of a high state of spirituality. Supposing them to be real influxes of the Spirit, they are to be considered, as calls to greater sincerity, circumspection, and faithfulness, if not forerunners of trials and sufferings. 1 Cor. xii. 7.* *Adam.* (Private Thoughts. Ch. 1.)

Do you ever find, among all the persons, whom He miraculously cured, a single one, whom He retained, to be afterwards near Him, as His disciple, His attendant, His votary? . . . So true it is, that our Lord, in His conduct here, resembled the sun; which imparting, as it does, light to the stars, does not exact from them any remuneration, by making them follow in his track, or add to his beams; but rather, that they should forthwith fly away, as soon as he appears. . . . Where now is your worldly friend, who will behave himself towards you in this fashion? So far from it, no sooner has he done you any service, however trifling, than he immediately lays a claim upon you for your daily attendance upon him. He requires you to be henceforth always at his elbow, and to be giving him continually every possible proof of your gratitude, of your devoted and even slavish attachment to his person. vii. 29; x. 52; S. Matt. ix. 6; S. Luke xiv. 4; S. John viii. 50. *Segneri.* (Quaresimale, Pred. ii. S. 5.)

Hath had compassion on thee.—And now, being made up of the same mould and temper, having taken from man what makes and constitutes man—being the same wax, as it were—why may He not receive the same impressions of love and joy, grief and fear, anger and *compassion, affectus sensualitatis*, even those affections, which are seated in the sensitive part? Be-

* The reader is referred to the beautiful sermon of the Rev. J. H. Newman, entitled "The Religious use of excited feelings." Sermon. ix. vol. i. *O si sic omnia!*

hold Him in the temple with a scourge in His hands; and you will say, He is angry. Go with Him to Lazarus his grave; and you will see His sorrow dropping from His eyes. Mark His eye upon Jerusalem; and you shall see the very bowels of compassion. *Ecce! tota hæc trinitas* (i.e. rationale, indignativum, et concupiscentivum) *in Domino*; saith Tertullian. (De Animâ, c. i.) Heb. ii. 16—18. *Farindon*. (Serm. on Heb. ii. 17.)

21 And when JESUS was passed over again by ship unto the other side, much people gathered unto Him, and He was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,

23 And besought Him greatly, saying, My little daughter lieth at the point of death: *I pray Thee*, come and lay Thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed Him, and thronged Him.

21 *Passed over unto the other side.*—Though CHRIST, despised by the Gergesenes, did, in His justice, depart from them; yet, as the sea gains in one place what it loses in another, His abundant mercy builds up more in Capernaum, than His justice throws down amongst the Gergesenes. Because they drave Him away, in judgment He went from them; but in mercy He went to others, who had not intreated Him to come. Isa. lxxv. 1; Acts xiii. 46; Rom. xi. 19—29. *Dr. Donne*. (Serm. on S. Matt. ix. 2.)

22 *Jairus.*—The insertion of proper names in the Gospel history is a great proof of its veracity. Acts xxvi. 26. *Bengel*.

23 *My little daughter, &c.*—We do not regret the fall of the sweet and delightful blossoms of our plants and trees, though they soon drop off in such multitudes; because the fruit,

which succeeds, is attended with more substantial enjoyment. 2 Sam. xii. 23; Wisd. iv. 11—14. *Bengel.* (Letter on the Death of his infant daughter.)

This descending to the grave is the lot of all men; neither doth God respect the person of any man. (2 Sam. xiv. 14.) The rich is not protected for favour, nor the poor for pity; the old man is not revered for his age, nor the infant regarded for his tenderness. Youth and beauty, learning and prudence, wit and strength, lie down equally in the dishonours of the grave. . . . Let us not think to be excepted, or deferred. If beauty, or wit, or youth, or nobleness, or wealth, or virtue, could have been a defence and an excuse from the grave, we had not met here to-day to mourn upon the hearse of an excellent Lady. Isa. lvii. 1, 2; Rom. v. 12—21; Heb. ix. 27. *Bp. J. Taylor.* (A Funeral Sermon, preached at the Obsequies of the Countess of Carbery.)

At the point of death.—O most dreadful point, which art the end of time, and beginning of Eternity! O most fearful instant, which shuttest up the prefixed term of this life, and determinest the business of Salvation! How many things are to pass in thee! In the same instant life is finished, all our works to be examined, and that sentence given, which is to be executed to all eternity; O last moment of life! O first of eternity! How terrible is the thought of thee, since not only life is to be lost in thee, but to be accounted for! . . . O fearful moment, upon which so much depends! Admirable is the high Wisdom of God, which hath placed a point, in the midst, betwixt time and eternity, unto which all the time of this life is to relate, and upon which the whole eternity of the other is to depend! O moment, which art neither time, nor eternity; but art the horizon of both, and dividest things temporal from eternal! . . . O moment, in which the just shall forget all his labours, and shall rest assured of all his virtues. O moment, which art certain to be; uncertain, when to be; and most certain, never to be again! I will, therefore, now fix thee in my memory, that I may not hereafter meet thee in my eternal ruin and perdition! *Bp. J. Taylor.* (Contemplations of the State of man, c. 8.)

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of JESUS, came in the press behind, and touched His garment.

28 For she said, If I may touch but His clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And JESUS, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?

31 And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?

32 And He looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34 And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

25 This woman doth aptly represent the Jewish synagogue, vexed a long time with many mischiefs and miseries, especially tortured with unconscionable princes and unskilful priests, or physicians of the soul, the Pharisees and Sadducees, on whom she had wasted all her strength and goods, and yet she was

not a whit the better, but rather much worse; till the Blessed LORD of Israel in His own Person came to "visit and redeem her." Isa. i. 5, 6. Melancthon. (Postil. in loco.)

26 *Twelve years—suffered many things.*—Can GOD, who loves us, take pleasure in our sufferings? Could not He shew us a way to be good, without afflicting us? We are to judge of what is best, and what is necessary, by what He does, and by what He requires. . . . Self-love wishes to be made perfect at once; but self-love is what GOD will destroy, by a course of irksome trials. Our disease is an excessive love of ourselves and of the world. GOD orders, or permits, a train of events to cure us of this love. The cure is painful; but it is necessary. We suffer not from His cruelty, but from His love and care. Gen. xxii. 1; Lam. iii. 33; Heb. xii.; S. James i. 2—4. *Bp. Wilson. (Maxims.)*

Nothing bettered.—The sciences produce no consolation in the times of affliction: but the knowledge of Christianity is a comfort, both in adversity, and in the defect of all other knowledge. Job xvi. 2; S. John vi. 68. *Pascal. (Thoughts. Ch. 29.)*

Rather worse.—The diseases of the body are better discovered, when they increase; but the diseases of the soul grow more obscure, and the most sick are the least sensible. Judg. xvi. 20; Hos. vii. 9. *Seneca.*

Though indirectly, yet how repeatedly and forcibly are we reminded of our own spiritual helplessness, and of the vanity of trusting in others! The demoniac—none could *bind* him, none could *tame* him. This Hæmorrhousa—none could *cure* her. Man's treatment rather made her worse; and so she came to feel her need of a Divine Physician, the simple touch of whose clothes could at once "make her *whole*." ii. 17; Phil. iii. 7—12. *J. F.*

28 Let nothing keep you back from the throne of Grace. If you doubt whether the work is yet begun in you, pray that it may be begun. If you cannot go to GOD *with* a broken heart, go to Him *for* a broken heart. Gen. xxxii. 26; Job xv. 4. *J. Thornton. (On Repentance.)*

If I may touch, &c.—If I am afflicted, or sick, or weak, or in pain, let me not comfort myself chiefly with thinking, that it will

quickly be over, or that I shall soon be well; but rather with thinking and knowing, that it is the appointment of Divine wisdom, for reasons of infinite concernment to myself, and for the end, which God has chiefly in view for His people in all His inflictions; namely, the glory of His Name in their spiritual health and recovery. And a blessed support it will be to know and feel, that I do not so much desire ease and deliverance from present trouble, as grace and strength to undergo more and greater, and even death itself, quietly, obediently, in the spirit of faith, and with full acceptance of the will of God. Ex. x. 17; Job x. 2; 2 Sam. xxi. 1; S. John xv. 2. *Adam.* (Private Thoughts, ch. xi.)

29 For, as some “seeing see not, and hearing do not hear,” so also they, who *touch*, touch not, when they approach not the LORD in simplicity of soul, but in doubt, or in duplicity. *Bede. Tangit Eum paucorum fides; premit turba multorum.*—Few are they, who by faith *touch* Him; multitudes are they, who *throng* about Him. Isa. i. 11. *S. Augustine.* (Serm. 62. c. 4.)

30 How true is the Apostle’s word, when he calls CHRIST the believer’s “All things.” That radical grace of faith, because it apprehends CHRIST, hath a kind of universality; and it is reasonable too, it alone being to the soul what all the five senses are to the body. It is the eye and the mouth: a wonderful eye, it “sees Him, who is invisible:” the mouth, it “tastes that the LORD is gracious.” Yea, take those two both together in one place, “O! *taste* and *see*, that the LORD is gracious.” Ps. xxxiv. 8. It is the soul’s ear; for what else is meant, when it is said, “He, that hath ears to hear, let him hear”? And was it not that *touch*, which CHRIST took special notice of, and with good reason distinguished it from the common touch of the multitude, that was crowding around Him? “*Some one hath touched Me; for there is virtue gone out of Me.*” And, lastly, as it is in all those other senses, and CHRIST is its object in reference to them all, so, in its smelling, it finds the savour of His fragrant graces, and by that works love. 1 Cor. iii. 21; Heb. xi. 27; 1 S. Pet. ii. 3; 2 Cor. ii. 15; Ps. xlv. 8. *Abp. Leighton.* (Serm. on Cant. i. 3.)

The knowledge of CHRIST (Isa. liii. 11) is first *fiducial* (Verse

28), and then, *experimental*. The woman, in the Gospel, *knew what was done in her*, when *virtue had gone out of CHRIST* to her. Then we know CHRIST indeed, when we feel (Verse 29) virtue coming from Him, and find that we have "fellowship with Him;" when whatsoever was in Him—done or suffered by Him—is really proved, yea, and exemplified by something in us, or done by us, as the fruit or stamp of something, that was first in Him. Thus we "know the power of His Resurrection" in point of justification (Rom. iv. 25); and, in point of sanctification (Col. iii. 1); our dead hearts being raised up to a life of Grace and to "seek those things which are above." Eph. ii. 5, 6; Col. ii. 11, 12. *Dr. Tuckney*. (Serm. i. on Phil. iii. 8.)

33 *Trembling*.—As if she had stolen her recovery. *Isid. Clarius*. *Fell down before Him*.—Afflictions are intended to humble us.

All is humility in that kingdom, wherein GOD dwells. Here, in this fallen world, the meanest sinner lifts up himself against Him; but there the loftiest Archangels cast down their crowns, and prostrate themselves before His footstool. Ex. x. 3; Job xlii. 5, 6; Isa. ii. 10, 11, 17. *Bradley*.

GOD loves to have His children come near to Him in a holy confidence, that He is their FATHER; but yet to keep their distance by humble reverence. S. Matt. vi. 9; Heb. xii. 28, 29. *Chr. Love*.

To *tremble* at the sight of thy sin makes thy faith the less apt to tremble. "The devils believe, and tremble" because they tremble at what they believe: their belief brings trembling; thy trembling brings belief. Mal. iv. 2. *F. Quarles*. (Enchir. Cent. ii. 34.)

34 *Thy faith hath made thee whole*.—In this miracle you have our LORD's commendation of *faith*: you see also that our LORD would have His miracles made known for the good of others, and yet He is so humble, as to conceal the part, He had in them; for, what He wrought by His own Divine power, He attributed to her faith. *Card. Bonaventura*. (Life of CHRIST, c. xxiv.)

What were all these repeated commendations, and illustrations of faith, and exhortations to it, (verse 36,) but so many gradual approaches to the grand Doctrine of our Justification, as that

Doctrine was to be finally developed and fully stated by the chosen Apostle, as in all his Epistles, so more especially at Rom. iii. 20—31? The phrase "*hath* made thee whole," as followed by "*Be* whole of thy plague," may point to the continued effect of faith and justification, as witnessed in the sanctification of the hearts and lives of God's people. Something like this may be gathered from the 43rd verse of this Ch., and from i. 42. (Rom. viii. 30; Ps. li. 9, 10; ciii. 3.) *J. F.*

Go in peace.—Renounce all kind of peace, till thou hast found peace of conscience. Discard all joy, till thou feelest the joy of the HOLY GHOST. Do this; and there is no calamity so great, but thou mayest undergo; no burden so heavy, but thou mayest easily bear it. Do this; and thou shalt live in the fear, die in the favour, and rise in the power, of GOD the FATHER; and help to make up the heavenly concert, singing with the saints and angels, "Hallelujah, Hallelujah;" "all glory, and honour, and praise, to the Lamb, and to Him, that sitteth upon the throne for evermore!" Job xxii. 21—29; S. John xiv. 27; Phil. iii. 7—11. *J. Mede.* (Works. Vol. I. p. 398.)

35 While He yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as JESUS heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

38 And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying.

41 And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

36 *Only believe.*—It is a childish cavil, wherewith, in the matter of Justification, our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians, but faith, because we teach that faith alone justifieth; whereas we, by this speech, never meant to exclude either hope, or charity, from being always joined, as inseparable mates with faith, in the man, that is justified; or works from being added, as necessary duties, required at the hands of every justified man; but to show that faith is the only hand, which putteth on CHRIST unto justification; and CHRIST the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of GOD, before whom otherwise the very weakness of our faith were cause sufficient to make us culpable, yea, to shut us out from the Kingdom of Heaven, where nothing, that is not absolute, can enter. Rom. i. 17; iii. 22, 25; iv. 5, 6, 13; Gal. v. 6; Titus iii. 8. *Hooker.* (A Learned Discourse of Justification, &c. S. 31.)

Faith is a gift supernatural, not only, because it is above that corrupt nature, in which we were born, but also, because it is above that pure nature, in which our first parents were created;

for in the state of innocency they wanted this faith, neither had they any need of faith in the same God, as He is Messiah: but this faith is a new grace of God, added to regeneration after the fall, and first prescribed and taught in the Covenant of grace. Gal. iii. 5—14; Eph. ii. 8. *Wm. Perkins.* (Expos. of the Creed.)

- 37 *John the brother of James.*—S. Mark wrote his Gospel not long after our LORD's Ascension, at a time, when the remembrance of the martyrdom of S. James was fresh in men's minds, so as to render S. James more generally known than S. John. vi. 3; Acts xii. 2. *Bengel.*

Whatsoever is confirmed by the mouth of two or three witnesses, it passeth for truth by the Law of God and man; and good reason for it. Now the Old Testament was confirmed under the name of the three Patriarchs; "I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*." In the New Testament, whether it were at the Transfiguration of CHRIST, *Peter*, *James*, and *John*, three attendants, did bear Him company to Mount Tabor; in the like manner, at the raising up of *Jairus'* daughter, and in the Mount of Olives, when He sweat and prayed, so many were with Him, as before, and the self-same three disciples, all was confirmed, under the mouth of three witnesses. S. Matt. iii. 16, 17; xxviii. 19; 1 S. John v. 7, 8. *Bp. Hacket.* (Serm. on Prov. iii. 3.)

- 38 *Them that wept and wailed greatly.*—Death at hand should be death in view. Let us consider our prospects from this house of sorrow, as the inhabitants of a present and future world. Many suppose that they can best contemplate the present world by crowding the house of mirth: their whole conduct however shews that it makes them too giddy for serious observation. But look at the *deceased*, and contemplate present things; his day, a hand-breadth; his beauty, "consumed like a moth-eaten garment;" his cares and pleasures, "a dream;" his years, "a tale;" his strength, "labour and sorrow." So soon is the whole cut off and fled, that we cannot help repeating with the Psalmist the 39th and 90th Psalms, and with the Apostle S. James; "What is your life, &c." iv. 14; Eccl. ii. 4; xii. 1—9. *R. Cecil.* (Visit to a house of Mourning.)

Though death sets all men free, it pleases but few. Yet this arises from no fault in death, but from our own weakness, who are enthralled by the pleasures of the body and the charms of this life, and who shrink from the thought of finishing our earthly course, abounding, as it does, with grief, rather than joy. Job ii. 4; Heb. ii. 14, 15; 1 Cor. xv. 55—57. *S. Ambrose.*

39 *When He was come in.*—CHRIST comes in, by His preventing grace; *He lays on His hand*, by His accompanying grace: and then the soul lives, through His grace co-operating. *Ludolphus.* (*Vita Christi*, in loco.)

“She is not *dead*,” for all the dead “live unto God.” The damsel, too, by reason of her approaching resuscitation, was to be numbered among those, who *sleep*. xii. 27; S. John xi. 11. *Bengel.*

40 It is here to be observed, that, whereas public offences demand a remedy to be applied to them publicly, smaller ones may be removed by a less severe repentance, done more secretly. The *damsel* lying in the house, rises in the presence of few witnesses, to whom it is earnestly given in charge not to divulge it. (S. Luke viii. 56.) The *young man*, carried beyond the gate, is raised in the presence of a large company of persons looking on. (S. Luke vii. 12.) Lazarus called out of his grave, appeared to such vast multitudes, that on account of the report of those, who had seen him, many went to meet the LORD with palms in their hands, and, because of Lazarus, believed on Him. Acts x. 40, 41. *Bede.*

Quasi moriens, et Ecce vivo!—Some show of death I shall have (Rev. i. 18;) still, the LORD of Life will keep me alive, and that with an *Ecce*, “Behold, I live;” that is, He will declare, and manifest my blessed state to me . . . I shall not sit in the shadow of death. . . . If I be dead within doors (if I have sinned in my heart) why, *suscitavit in domo*, CHRIST gave a resurrection to the ruler’s daughter within doors, in the house; if I be dead in the gate (if I have sinned in the gates of my soul) in mine eyes, or ears, or hands, in actual sins, why, *suscitavit in porta*, CHRIST gave a resurrection to the young man at the gate of Nain, (S. Luke vii. 11;) if I be dead in the grave (in customary and habitual sins), why, *suscitavit in sepulchro*, CHRIST gave a resurrection to Lazarus in the grave too. (S.

John xi.) Ps. ciii. 3; Isa. i. 18. *Dr. Donne.* (Serm. on Ps. lxxxix. 48.)

These three examples (1 Kings xvii. 22; 2 Kings iv. 35; xiii. 21) were so many confirmations, under the Law, of a resurrection to life after death; and we have three to equal them, under the Gospel. (S. Luke vii.; S. John xi.) . . . But the three former, and these also, came far short of the Resurrection of Him, who raised these. *Bp. Pearson.* (Expos. of the Creed.)

They laughed—Non est major confusio, quàm seri et joci. There is no greater confusion, than the intermixing of jest with earnest. The Majesty of Religion, and the contempt and deformity of things ridiculous, are things as distant, as things may be. Two principal causes have I ever known of atheism; curious controversies, and profane scoffing. xv. 29; Acts xvii. 18. *Lord Bacon.* (Church Controversies.)

He put them all out.—If the want of holiness excluded the mass of the Jewish people from that sight of GOD, in the Person of our LORD, which was granted to the Apostles and other believers here on earth, and from the benefits, which that sight might have conveyed to them—the testimony of their own senses to the truth of our LORD's pretensions, and the certainty therein arising of the salvation of the faithful—much more shall the want of holiness finally exclude from the sight of GOD in heaven, and from that fulness of joy, which shall be the portion of those, who shall be admitted to His presence. S. Luke viii. 53, 54. (See S. John xxi. 1. *Dean Lowe.*) *Bp.*

Horsley. (Serm. on Acts x. 40, 41.)

Entereth in, &c.—

Dic, ubi nunc tristis victoria? Dic, ubi nunc sit,
Mors, stimulus horrenda tuus, quæ semper opimis
Instaurata malis cunctas invadere gentes
Pœnali ditone soles? En! pessima, non tu
Pervenis ad Christum, sed *Christus pervenit ad te*;
Cui licuit sine morte mori, quique omnia gignens
Omnia constituens te non formavit, ut esses:
Semine vipereo, culpâ genitrice, crearis,
Et veniâ regnante peris.

Sedulius. (Carm. lib. v.)

41 Dr. Lightfoot tells us, that it was customary with the Jews, when they give physic to one, that was sick, to say, "*Arise from thy disease;*" meaning, "We wish that thou mayest arise." In adopting this common form of speech, our LORD shews His humility and condescension—how far He was from all ostentatious display, even in His miracles; how little He courted admiration by any needless singularities. At the parallel passage in S. Matthew, His veracity has been noticed, as it may be inferred from His remarkable declaration, that the damsel was "not dead, but asleep." An impostor would not have made this declaration. (See Illustr. of S. Matt. ix. 24. *Segneri.*)
J. F.

43 He not only raises her up, but also commands to give her meat, that the event might not seem to be an illusion; and He doth not give it Himself, but commands them; as also, with regard to Lazarus, He said, "Loose him, and let him go," and afterwards makes him partaker of His table. (S. John xi. 44; xii. 2.) For so is He wont always to establish both points; making out with all completeness the demonstration alike of the death and of the Resurrection. S. Luke xxiv. 38—43; S. John ii. 7, 8. *S. Chrysostom.* (Hom. xxxi. in S. Matt.)

For as in Baptism God regenerates, and grafts us into the Body of His Church, and makes us His children by adoption, so we have described Him, as performing the part of a watchful Father of a family, in that He promptly supplies food to us, whereby He may support and preserve us in that state of Life, unto which He hath begotten us by His Word. Ps. cxvii. 2; Rom. viii. 30; S. Jude 1. *Calvin.* (in loco.)

Faith itself and the new Birth conduct us to eternal life, not merely, as once received, but as preserved. S. Luke xxii. 32; Acts xiii. 43; Heb. iii. 14. *J. Milner.*

CHAPTER VI.

AND He went out from thence, and came into His own country, and His disciples follow Him.

2 And when the Sabbath day was come, He began to teach in the synagogue: and many hearing *Him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto Him, that even such mighty works are wrought by His hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him.

4 But JESUS said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed *them*.

6 And He marvelled because of their unbelief. And He went round about the villages, teaching.

1 *Came into His own country.*—How can He be said to go out and to come in, whom no space can comprehend? What country can be His, who made, and who possesses, the whole Universe? But, in truth, CHRIST goes out and comes in, not of Himself, nor for Himself, but in thee, and for thee; until He have recovered thee from thy banishment, and called thee home from thy captivity. Gen. iii. 8; Ps. xxiv. 1; S. Matt. ix. 13; xviii. 11; S. Luke xv. 4. *Pet. Chrysologus.* (Serm. 49.)

2 *From whence hath this man, &c.*—In the Scriptures there are

two entire senses; a literal and a mystical. The Jews, resting in the former, never so much as think, that there is another, nor apply themselves to search after it. In the same manner wicked and impious persons, beholding the variety of natural effects, referred them to nature only, without confessing the Author of both. So likewise the Jews, observing only the human nature of CHRIST, did not seek for another. "We thought not, that it was He," says Isaiah in their name. S. Matt. xi. 14; 2 Cor. iii. 14. *Pascal*. (Thoughts, &c. S. 28.)

- 3 This contempt of His personage, condition, doctrine, and works, was by degrees raised to hatred, detestation, and persecution to a cruel and ignominious death. All which, if we look upon in the gross, we must acknowledge it fulfilled in Him to the highest degree imaginable, that He was "a man of sorrows, and acquainted with grief." Isa. liii. 1—4. *Bp. Pearson*. (Expos. of the Creed.)

Heretofore, there was required splendour of parentage to recommend any one to the Priesthood, as Josephus witnesses in a treatise, which he wrote, of his own life; when he says, "To have right to deal in things Sacred was amongst them accounted an argument of a noble and illustrious descent." GOD would not accept the offals of other professions. Doubtless, many rejected CHRIST upon this thought, that He was *the carpenter's son*, who would have embraced Him, had they known Him to have been the Son of David. 1 Sam. ii. 36. *Dr. South*. (Serm. on 1 Kings xiii. 33, 34.)

JESUS passed for the son of a *carpenter*, and appeared to be of no outward comeliness, as the prophets predicted of Him. He passed Himself for a carpenter, making ploughs and yokes, and instructing us by these symbols of righteousness to avoid an inactive life. S. *Justin. M.* (Dial. Tryph. Ed. Jebb. p. 270.)

Whereas this is cast, as a curse, on our first parents and their seed, that, "in the sweat of their brows they should eat their bread," (Gen. iii. 49,) our SAVIOUR must undergo this curse too; He must work hard for His living. With His own hands must He get a living for Himself and His poor mother, by a laborious trade. *Abp. Usher*. (Serm. on Phil. ii. 8.)

Anna solet dici tres concepisse Marias ;
 Quas genuere viri Joachim, Cleophas, Salomasque ;
 Has duxere viri Joseph, Alphæus, Zebedæus :
 Prima parit Christum ; Jacobumque secunda minorem,
 Atque Joseph peperit justum, et cum Simone Judam ;
 Tertia majorem Jacobum, volucremque* Joannem.

S. John vi. 42 ; xix. 25. (Quidam poeta citatus
 à *Lorino*, in loco.)

- 4 Calvin here reminds us that proverbs are to be understood with considerable latitude, as describing only what is generally the case. For instance, the universal *honour*, in which the Baptist was held in his own country, and the great success, which attended his Ministry, shews that this rule must admit of exceptions. Nowhere, however, was it more generally verified, than in Judæa. The rejection of her prophets was one of those chief national sins, by which Israel “treasured up against herself wrath against the Day of wrath.” (Conf. xii. 1—9 ; S. Matt. xxiii. 34, 35 ; Acts vii. 52, 53.) In the case of our Blessed LORD and His Apostles, it served to justify one of the most important dispensations of the Gospel, that of the calling of the Gentiles into the Church. (S. Matt. xxi. 43 ; Acts xiii. 45—49.) The fact itself of our least honouring those, whom we have had the longest time and the best means to know and appreciate, arises from the blind, which our bad passions place on our better judgment. Nearness of kin is apt to induce comparisons, such as our pride and self-love would not have to be unfavourable to ourselves ; hence envy, if not malice. The best way to overcome that “spirit, that dwelleth in us, lusting to envy,” is to “know no man, after the flesh,” but to learn to honour all, for the LORD’s sake, and to love all, as brethren in CHRIST JESUS. This is to “receive a prophet in the name of a prophet,” (S. Matt. x. 41,) whether he be a stranger, or of our own country, and among our own kin, and in our own house. 1 Sam. xvii. 28 ; 1 S. John iii. 1, 2. *J. F.*

- 5 But haply ye will say, the greater their *unbelief* was, the more need they had of His *mighty works* to make them believe ; and what work can we imagine so mighty, that CHRIST, who was truly

* The eagle.

God could not really effect, so He were willing? And willing, it seemeth, He was to have made His countrymen, and neighbours of *Nazareth*, true believers. He read His Commission and Charter of Foundation for establishing the Kingdom of Heaven here on earth in their audience. (S. Luke iv. 16—19.) . . . But ye must again consider that many things which are very possible and very easy in respect of His power are altogether impossible to be done, because they imply a contradiction or contrariety to the Eternal Rule or Law of His Goodness, Justice, or Majesty. Now it is an express branch of His eternal Law or equity not to “cast pearls before swine;” not to save such men by miracles, or mighty hand, as contemn and spurn at the ordinary means of Salvation or despise the riches of His bounty. *Dean Jackson*. (On the Creed. B. vii. P. ii. S. 88.)

Want of faith weakens GOD: pardon the word. GOD is Omnipotent; there is no weakness in Him: but want of faith doth *ponere obicem*, is a bolt and bar against GOD’s grace. S. Matthew saith only, CHRIST “did not;” but S. Mark saith, CHRIST *could not* do many works, for the people’s unbelief. The *non posse* is from man’s incredulity, not from GOD’s imbecility. The father of the demoniac said to CHRIST, “If Thou canst *do*”; but CHRIST answered him, “If thou canst *believe*.” It is faith, that enables; but whom? not GOD to give grace, but man to receive grace. *Omnia credenti possibilia*, CHRIST’s self said, “All things are possible,” but “to him, that believeth.” . . . GOD’s love is the fountain; grace doth flow from it; but man’s faith is the conduit; it must run through it. It is “grace that brings salvation:” faith must lay hold on grace. CHRIST hath four times said, “Thy faith hath saved thee.” CHRIST meant but of the body; but it is true, more true, of the soul. v. 36; Isa. vii. 9; S. Matt. xxiii. 37; Acts xiv. 9; Titus ii. 11; Ephes. ii. 8. *Dr. Richard Clerke*. (Serm. on the last Question in the Church Catechism.)

Save that He laid, &c.—Our LORD’s wondrous Miracles are recorded with an ease and noble simplicity of style, such as beautifully harmonizes with the unpretending manner, in which those Miracles were performed. The Miracles are Divine; the Book, in which they are written, is Divine; both

bear witness to the same Heavenly origin; both “declare the glory of God, and show forth His handywork.” This remark, moreover, applies to the Old Testament. What more stupendous than the starry firmament? Yet what more concise, brief, and superhumanly simple, than the record; “He made the stars also?” Gen. i. 3—16; Ps. xxxiii. 6, 9. *J. F.*

The Old Testament affords us the same historical evidence of the miracles of Moses and of the prophets, as of the common civil history of Moses and the kings of Israel, or, as of the affairs of the Jewish nation. And the Gospel and the Acts afford us the same historical evidence of the miracles of CHRIST, and His Apostles, as of the common matters, related in them. The facts, both natural and miraculous in Scripture, are related in plain unadorned narratives; and both of them appear, in all respects, to stand upon the same footing of historical evidence. *Bp. Butler.* (Analogy, p. ii. c. 7.)

- 6 These verses contain two remarkable instances in a short space of the manner, in which the feelings and circumstances of men are ascribed to God in the Scriptures. (Conf. iii. 5.) It is said of Him, who is Almighty, that He “*could* do there no mighty work;” it is said of Him, to whom all things were known, that He *marvelled, because of their unbelief.* *Dr. Arnold.* (Serm. on S. Mark v. 6.)

So far is the power of these unhappy men to paralyse the outstretched arm of our SAVIOUR by their *unbelief*, from furnishing any misgivings, that in a Dispensation, in which *faith* is the condition of salvation, there would have been reason for misgiving, had it been otherwise. If we had seen the SAVIOUR of the world dispensing His mercies without requiring the fulfilment of the condition, there would have been a temptation to think, that CHRIST was removing the consequences of sin without removing the sin itself; that the punishment of sin, and not sin itself, was the curse, from which we needed deliverance; that death could be destroyed, while sin continued to reign. Whereas, a juster view of His work exhibits Him struggling throughout His life with the evil, He came on earth to remedy; tracking it through all the ramifications of its influence; pursuing it to its most remotest results, tem-

poral, as well as spiritual; day by day, hour by hour, for us men and for our salvation, living the agony of Gethsemane, and dying the death of Calvary. S. Matt. i. 21; S. John v. 14; 1 S. John iii. 8; Rom. vi. 6. *Dr. Robert Scott.* (Serm. on text.)

7 And He called *unto Him* the twelve, and began to send them forth by two and two: and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhæa in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

7 Mark, I pray thee, how well timed was *the Mission*. For not at the beginning did He send them; but, when they had enjoyed sufficiently the advantage of following Him, and had seen a dead person raised, and the sea rebuked, and devils expelled, and a paralytic new-strung, and sins remitted, and a leper cleansed, and had received a sufficient proof of His power, both by deeds and words, then He sends them forth; and not to dangerous acts, for, as yet, there was no danger in

Palestine, but they had only to stand against evil speakings. However, even of this He forewarns them; I mean, of their perils; preparing them even before the time, and making them feel, as in conflict, by His continual predictions of that sort. ii. 21, 22. *S. Chrysostom.* (Hom. xxxii. in S. Matt.)

By two and two.—He sent them to preach by couples, and peradventure so coupled, as S. Matthew named them. (x. 2, 3.) The same order He took with the seventy also, (S. Luke x. 1;) that, if the whole seventy, or the whole twelve, could not always go together, yet, at least, there might be two of either, that should, for unity, represent the whole body of the rest. But what was the reason, why they were thus coupled? Some will pick a mystery out of it, and say; they were sent by twos, first, to be able to justify the Gospel, they were to preach; for it is written in the Law, that “the testimony of two is true:” next, to signify, they were to preach unto two (the Jew and the Gentile); out of two (the Law and the Gospel); the love of two (God and our neighbour); contained in two, the first and second table; by two works (doctrine and good life); to save two (the body and soul); and so, lastly, to join the great two (heaven and earth, God and man) together. But, certainly, the chief cause of sending them, then, in couples and societies, is best rendered by Ludolphus, (*Vita CHRISTI*, p. 1. c. 58,) which is the main cause of all good societies; viz., that they might have the mutual help and comfort of one another’s fellowship, in this resisting and rebellious world; because they were yet like us, poor weak men, not filled with the “mighty rushing of the HOLY GHOST,” which after came on them (Acts ii. 2) and enabled them to go, (*sive binos, sive solos*, in pairs, or singly) as the Spirit should best direct them. xi. 1; Eccl. iv. 9; Acts viii. 5, 26, 40; 2 Tim. iv. 10. *Wm. Austin.* (Medit. for the Day of S. Bartholomew.)

I cannot be angry at my kinsmen, or hate them. We were formed by nature for mutual assistance, as the *two* feet, the hands, the eyelids, the upper and lower rows of teeth. Opposition to each other is contrary to nature. All anger and aversion is an opposition. *M. Antoninus.* (Medit. B. ii. 1.)

Gave them power, &c.—If JESUS had not been perfectly sure, that He could communicate such power in the free and ample manner, in which His disciples were commanded to use it, He must have been lost to common sense and all His own designs, to send them on such an errand; for in case they should fail in their attempts to “heal the sick,” or “raise the dead,” the whole world must have treated them, as villains, or madmen; nor could they help bestowing the same appellations on their Master; which must have been attended with the immediate disappointment of all His schemes. Surely no impostor in the world ever acted a part, such as this; nor is it in the wit of man to contrive a more certain method of ruining his own credit, and proving himself a cheat to all mankind. S. John ii. 18, 19. *P. Skelton.* (Serm. on S. Mark xiv. 43, 45.)

8 In another Gospel (S. Matt. x. 10) He enjoined them to take neither shoes, nor *staff*. The reconciliation is easy. They might have a staff, to speak them travellers, not soldiers; one to walk with, not to war with; a staff, which was a wand, not a weapon. S. Matt. v. 39; 1 Tim. iii. 3. *T. Fuller.*

Let us always, from a feeling of sacred respect, maintain what Justin Martyr declared, when he expressed himself perfectly convinced, that no one Scripture could contradict another. For such a thing, he said, he dared not assert, nor even imagine. But, if some texts should appear contradictory, he would rather confess his own ignorance of their meaning; and he would strive hard to bring objectors to this view of the matter. Rom. iii. 4; Eph. iv. 5, 6. *Camerarius.* (in loco.)

10 *Ye enter into a house.*—Families may be considered, as lesser Churches, of which the National one is the aggregate; and the introducing religion into the parts seems the most effectual way of making it flourish in the whole. *Dean Prideaux.*

There abide.—The Clergy must not hope long to enjoy that credit and reverence (due to their Order), which is founded upon the gravity, abstinence, sobriety, and reservation of their persons, if they license themselves a secular freedom. I have observed a numerous Clergy in the Roman, and not a few in our own Church, though of no greater parts or virtues than others, to have secured to themselves a great share of venera-

tion, chiefly on account of a cautious retreat from the usages and liberties of the many. Numb. xvi. 9, 10; S. John iv. 27; 1 Tim. iv. 12; Titus ii. 15. *Dean Hickee*. (A modest Plea for the Clergy. Ch. xi.)

- 11 It is a dictate of natural reason to testify our reverence to the Deity and our affection to religion, by honouring those, who are the chief Ministers of it. It is an argument of a very profane temper to condemn those, that are owned of God, as His domestics and immediate attendants, as His agents and ambassadors; because "he that despiseth them, despiseth Him, that sent them;" and the affront, put upon them, will be interpreted, as done to Him, from whom they derive their commission. Acts xiv. 13; xxviii. 10; ix. 4. *Nelson*. (Companion for the Fasts and Festivals, ch. 8.)

The Person of God is far exalted above the attempts of angels, as well as men; and to invade His Person, is a thought too foolish for a man, much more for an angel of heaven. There is no other way of rebelling against God, but by opposing His Institutions. Numb. xvi. 3, 14; 3 S. John 9. *Leslie*.

- 13 *Anointed with oil*.—They did not carry oil about with them, (verse 8,) but used it, as they found it at the sick man's house: hence the miracle was more evident. *Bengel*.

14 And king Herod heard of *Him*; (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not :

20 For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

14 *For His name was spread abroad.*—Heavenly tidings tardily reach kings' palaces. 1 Cor. ii. 6—8 ; Acts xxi. 38. *Bengel.*

Therefore mighty works, &c.—This well expressed the prevailing notion of the power of a Resurrection ; for the saints will be endued with far greater might, when risen, than they had, when they were burdened with the weakness of the flesh. Rom. i. 3, 4 ; viii. 21—23. *Bede.*

16 Observe the mighty power of conscience, how it speaks aloud, how it has the mastery in the sinner's heart. It rules over kings and princes ; it makes a Sadducee (xii. 18) believe in a Resurrection ; it hearkens not to the voice of friends and courtiers, who say, *This is Elias*, or *this is that prophet* ; it silences every note of peace and comfort ; it fixes this on the wretched man's innermost soul—" *It is John, whom I beheaded : he is risen, even from the dead*, to confront me, and to pronounce my doom." "Such a conscience," writes Flavel, "is the devil's anvil, on which he fabricates all those swords and spears, on which the guilty sinner pierces and wounds himself." Gen. iv. 14 ; Job xv. 20—25 ; 1 Sam. xxviii. 14 ; 1 Kings xxi. 20. *J. F.*

Regem non faciunt opes.

Rex est, qui posuit metus

Et diri mala pectoris.

Mens regnum bona possidet.

Rex est, qui metuit nihil ;

Rex est, quique cupit nihil.

Seneca.

Thy sin will sue thee every day, pursue thee every where, interrupt all thy business, disturb all thy delights. Even when

thou sittest feasting with thy friends, thou shalt see, or seem to see, the fingers of a hand on the wall before thee, writing the sentence of thy sin. *Etiam*, saith Seneca, *in solitudine*; be the sinner, where he will, he carries his controller with him. *Peccatrici conscientie nullus locus tectus*. (S. Ambrose; Serm. 46.) He is *ἄτοπος*, so Philo calls a wicked man; he hath no place of rest; but, like Cain, shifts from place to place, but finds no ease any where. The light he loathes; he thinks his sins in it, not before him only, but others too. Every eye looks at him; every mouth speaks of him. The darkness he endures not; that infests him more. *Ipsas nequitia tenebras timet*; darkness is a horror to a sinner. Is he to go forth?—"a lion is with-out." (Prov. xxii. 13.) Is he to come home?—"sin lieth at the door." (Gen. iv. 7.) Especially the man of blood, at bed and board, and every where, seems to see his sin. In sleep, he sees his ghost, whom he murdered; and at meat, a fish's head* shews him his countenance. If Herod heard of CHRIST, he will cry certainly "*It is John the Baptist, whom I beheaded,*" (Refer to Notes at i. 24.) Gen. xlv. 16; Isa. xxxiii. 14—16. *Dr. Richard Clerke*. (Serm. Ps. li. 3.)

The only remedy against fear is the result of virtuous actions; for those, who do no evil, fear none. Prov. i. 33; 1 S. Pet. iii. 10—13. *Palmer*. (Aphorisms. 992.)

17 Away with the name of a *prison*! Let us call it a retirement. Though the body be shut up, though the flesh be confined, all is open to the spirit. Walk to and fro, thou spirit, not setting before thee shady walks, or long cloisters, but that way, which leadeth unto God. As often, as thou shalt walk therein in the spirit, so oft shalt thou not be in prison. The leg suffereth nothing in the stocks, while the mind is in heaven. The mind carrieth about with it the whole man, and removeth him whither he listeth. xvi. 17, 18; Dan. iii. 25; vi. 23; Gen. xxxix. 21; Acts xvi. 25; Rev. i. 9, 10. *Tertullian*. (Ad Martyr. c. ii.)

* If this curious idea is to be taken in connection with what follows, it is probable that there existed some legend of this kind, that Herod, in his guilty fears, traced in the fish's head

on his table the *head of the Baptist*, which he had once really seen on the *charger*. Such a legend, however, the author has in vain endeavoured to discover.

Suppose the adulterer to have safely attained his end, the stings and remorse of conscience, if he has any remaining, will incessantly torment him; for the most outrageous injustice, that man in society can commit against his neighbour, is polluting the marriage-bed, destroying the comforts and happiness of domestic life, and violating the rights of families by introducing into them a polluted and a spurious issue. Jer. v. 7—9; Gal. v. 19. *Bp. Warburton.* (Serm. Rom. vi. 21.)

- 18 It is difficult to rebuke well; that is, at a right time, in a right spirit, and in a right manner. The holy Baptist rebuked Herod, without making him angry: therefore, he must have rebuked him with gravity, temper, sincerity, and an evident good-will towards him. On the other hand, he spoke so firmly, sharply, and faithfully, that his rebuke cost him his life. . . He reproved him, under the prospect of suffering for his faithfulness; and we should never use a strong word, however true it be, without being willing to acquiesce in some penalty, or other, should it so happen, as the seal of our earnestness. Acts xxiv. 25; 2 Tim. iv. 1—6. *J. H. Newman.* (Serm. on text.)

It is not enough for a prophet to “cry aloud and to lift up his voice, like a trumpet,” and to tell Judah and Israel “of sins and of transgressions” at large, (Isa. lviii. 1;) but, if he would whet them to the battle, he must give a more “certain sound,” (1 Cor. xiv. 8;) he must tell Judah of *her* sins, and Israel of *her* transgressions. If there be in Damascus, or Moab, or Ammon, or Tyrus, or Judah, or Israel, three transgressions, or four, more eminent than the rest, (Amos i.) it is fit, they, that are sent to Damascus, and Moab, and Ammon, and Tyrus, and Judah, and Israel, should make them hear of those three, or four, more than all the rest. Silence in such a case is a kind of flattery; and it is almost all one, when sins grow outrageous, to hold our peace at them, and to cry “peace, peace” unto them. Isa. lvi. 10; 1 Thess. ii. 4. *Bp. Sanderson.* (Serm. Rom. iii. 8.)

- 19 *Would have killed him.*—Here is the reason of all the malice, the world raises against Religion. Φῶς, it is ἐλεγκτικόν; it is still finding fault with us. *Tollamus justum, quia contrarius est nobis.* (Wisd. ii. 12.) S. Augustine interprets it of CHRIST,

and the rage of the world against Him. The light of His doctrine discovers, or the holiness of it reproves and condemns us. (S. John iii. 18—21.) Did religion only consist in some general truths, the world could away with it; but it meddles with our lives, molests and haunts our consciences: that makes us abhor it. *Amant veritatem lucentem, oderunt redarguentem*, saith S. Augustine. Like Jonah, when the sun grows hot, (S. Matt. xiii. 6,) and beats upon his head, then he falls a-chafing. *Quid igne lucente pulchrius? Quid urente molestius?* saith S. Augustine. 2 Chron. xviii. 7; Gal. iv. 16. *Bp. Brownrig.* (Serm. S. John iii. 19.)

The pleasures, which chiefly affect or rather bewitch the body, and by so doing become the pest and poison of the nobler and intellectual part of man, are those false and fallacious pleasures of lust and intemperance . . . Nothing does or can darken the mind or conscience of man more . . . Could Herod have ever thought himself obliged by the religion of an oath to murder the Baptist, had not his lust and his Herodias *imprisoned* and *murdered* his conscience first? . . . It seems his besotted conscience, having broken through the seventh Commandment, the sixth stood too near it, to be safe long . . . So that it was his lust obstinately continued in, which thus darkened and deluded his conscience: and the same will no doubt darken, and delude, and in the end extinguish the conscience of any man breathing, who shall surrender himself up to it. S. James i. 14, 15; 2 S. Pet. iii. 3; S. Jude 16, 18. *Dr. South.* (Serm. S. Luke xi. 35.)

20 The secret remorse and anxieties of the wicked, together with their real respect for persons truly pious, are so many attestations to the truth and reality of Religion. Deut. xxxi. 31; 1 Sam. iv. 8; S. John xix. 4, 12. *Bengel.*

Observed him.—Holiness maketh men's persons and presence dreadful to the wicked, by reason of that grace and majesty, which God hath put into it . . . which majesty hath sometimes shone so brightly, even under torments and persecutions, that it hath forced from heathen Emperors a desire of the Christian's prayers; sometimes not astonished only, but converted the adversaries. Jer. xxxvii. 16, 17; xxxviii. 15, 16;

Acts vi. 15; 1 Cor. xiv. 24, 25. *Bp. Reynolds.* (Expos. of Ps. cx.)

See Herod turned disciple to John Baptist. What! "Saul among the prophets?" Herod among the disciples? Surely so; for he *hears* him. Tush, hears him? What's that? There are those, that hear and would not; forced to hear by compulsion of laws, who may say to authority, as the Psalmist says to God, *aurem perforasti mihi*; "mine ear hast Thou bored." . . There are those, that hear and hear not, that come fashionably and hear perfunctorily, whose ears are like the Psalmist's idols, for form only, not for use. (Ps. cxv. 6.) There are those, that hear, and care not. Who is so deaf, as the wilful? There is *auris aggravata*, heavy ear, (Isa. lix. 1;) there is *auris surda*, deaf ear, (Mic. vii. 16.) But Herod *hears gladly*: he heard, because he loved to hear. Yea, so doth many a hollow heart still; ye shall have such a one listen, as if he were *totus auris*, all ear: perhaps the word from the preacher's mouth is new, perhaps witty, perhaps elegant, or some way pleasing. (Acts xvii. 19; Ezek. xxxiii. 32.) Yea, there are some, not only willing, but greedy hearers; they have *ures bibulas*; they hear hungrily and thirstily; but it is to catch advantages; somewhat they hope may fall to pay the preacher. (xii. 13; Jer. xx. 10.) Herod is better than so: he *observed*, he respected, he countenanced his rough-hewn chaplain. Yea, so doth many a lewd patron for his own turn . . . but here is no good action the while. Herod is better than so; He *did* too, and *did many things*. Lo here, he doth not hear, but *do*; and not some things, but *many*. It may be this camel-haired monitor told him of some outrageous disorders in his court; those he was willing to amend: perhaps he told him of some bribery of his officers, unjust, or hard measures, offered by oppressive ministers to his poor subjects, (S. Luke iii. 13, 14;) those he was ready to reform. *He did many things*. . . There was a form of godliness . . . yet he was a gross hypocrite still, because he did, but *many* things. "Either all, or none at all;" is God's rule. S. Matt. v. 20; S. James ii. 10. *Bp. Hall.* (Serm. on 2 Tim. ii. 5.)

When he heard him.—Let us learn the absolute vanity of that

religion, which spares a single wicked passion; and consider how sad a fact it is, that there is a great number of persons, calling themselves Christians, whose religion only amounts to this; that, like Herod, they are convinced the preacher tells them the truth, and that he is in earnest. Numb. xiv. 24; Exod. x. 8—11; Rev. ii. 4, 14, 20. *R. Cecil.* (Serm. on S. Mark vi. 26.)

Did many, (not all) *things*.—The chains of love are stronger than the chains of fear. Herod's love of Herodias was too hard for his fear of John. . . The heart can unbind the hands. . . He, that is only prisoner to the command, and bound to his good behaviour by the chains of terror, which the threatening claps upon his conscience, may have these knocked off; and then he will shake off his obedience also: but he, that loves the Word and the purity of its precepts, cannot turn traitor. (Ps. cxix. 119.) That is the blessed fear, which is the daughter of love. *Gurnall.* (On the Christian's Armour. Eph. vi. 17. Ch. xxvii. s. 1.)

As certain venial sins (sins of infirmity) do not hinder the Salvation of the righteous; for without such sins we cannot live; so, in like manner, certain good works avail nothing to the Salvation of the wicked; for the worst men are seldom found to be wholly destitute of them. 1 Cor. xiii. 1—3; Heb. xi. 6. *S. Augustine.* (Ep. 46.)

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother,

What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

21 Herod and Pharaoh alone among men are recorded, as having kept their *birthdays* with festive rejoicings; but each of them, as a sad omen of evil, besmeared his festival with blood. We see, in the example of each, how much more advantage is to be often derived from observing the day of our approaching death, with holy fear and in all temperance, than from celebrating our birthday with carnal revelry. Gen. xl. 20; Eccl. vii. 2. *Bede.*

S. John is born on the day of his death. Herod dies on the day of his birth. *Pet. Chrysologus.*

22 *The daughter, &c.—*

Quid pulchram medicas faciem, collumque lapillis
Cingis, et effuso spargis odore comam?
Non minio malas, animum virtutibus orna,
Quæ cupis, O virgo, nupta placere viro.
Aspice nativo rutilant ut poma rubore!
An rosa pingentis pollicis optat opus?
Mitte supervacuos cultos, fucumque genarum;
Acrior est illex, qui caret arte, decor.

Card. Barberini. (Poem. ex Græco.)

It were highly to be wished that, in the midst of our caresses and levities of society, in our festivities and triumphant merriments, when we laugh at folly, and rejoice in sin, we would remember, that for those very merriments, our Blessed LORD felt a bitter sorrow; and not one vain and sinful laughter, but cost the Holy JESUS a sharp pang and throe of passion. xiv. 34; Job i. 5; 2 Sam. xiii. 27, 28; Isa. v. 12. *Bp. J. Taylor.* (The Great Exemplar. P. iii. s. 15.)

When the carnal mind sees nothing within, but what torments, and finds an intolerable pain in conversing with itself, it runs abroad, and uses all the arts of oblivion to lose the remembrance

of its true state. As Cain, to drown the voice of conscience, fell a-building cities; and Saul, to dispel his melancholy, called for music. The business and pleasures of this life are dangerous amusements, to divert the soul by the representation of what is profitable, or pleasant, from considering the moral qualities of good and evil. Thus conscience, like an intermitting pulse, ceases [for a while. Miserable consolation! which doth not remove, but conceal the evil, till it be past remedy. Gen. iv. 16, 17; 1 Sam. xix. 9; Ps. lvii. 8; 2 Cor. vii. 10. *Dr. Bates.* (Harm. of the Divine Attributes. Ch. 4.)

When the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure, and that of the repentance sure to follow it. S. Luke xv. 14, 17; Rom. vi. 21; 2 Cor. iv. 18. *Palmer.* (Aphorisms. 1714.)

Deliver us, O LORD, from the assaults of violent temptations; deliver us from increasing them by our rashness. Never let Thy grace abandon us so far, as to hate our reprovcr, or meditate revenge on the charity, that crosses our humour; never let our wickedness prevail so far, as to lay snares for others, nor take advantage of their weakness to plunge them deeper into guilt. Deliver us, O LORD, from ruining ourselves and others, both at once. Ps. xix. 13. *W. Austin.* (Medit. 104.)

Half of my kingdom.—

Promissis majora dedit mihi præmia Herodes :

Majus enim toto est hoc caput Imperio.

Anonym.

25 *Straightway with haste.*—Her coming back thus *immediately* with haste and eagerness, with the bloody demand, so contrary to the tenderness of the sex, and unseasonable to the festivity of the day, beautifully shows what an agreement there was between the barbarous temper of the mother and of the daughter. It strongly paints the fierceness of their malice, and the impatience of their thirst for the blood of the righteous Baptist. Acts vii. 57, 58. *Blackwall.* (Sacred Classics. Ch. 7.)

Quid peteret luxuria, nisi castitatis interitum? What else would lust ask, but the death of chastity? Wisd. ii. 12—17; Rom. viii. 7; Gal. iv. 29. *Pet. Chrysologus.* (Serm. 174.)

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

26 *Exceeding sorry*.—Souls commit sin, by an exercise of free volition; but, if they sin, they must suffer. For if, on their ceasing to sin, they still suffered; or, if they suffered, before they sinned, *rectè deformari dicitur ordo atque administratio universitatis*, God's moral order, in governing the world, would justly be regarded, as disturbed. Again, let there be sin and no suffering thereupon, the misconduct of man (*dehonestat*) spoils and scandalizes the ordinances of God. But when happiness attends innocence, the moral order is preserved; and when suffering waits upon crime, it is preserved also. Ps. lviii. 10; 1 Cor. xiv. 33. *S. Augustine*. (Lib. iii. de Libero Arbitr.)

We are not only told by the Master of the Sentences (*T. Aquinas*) that "our later sins do execute judgment on our former;" but a great deal better, even by Seneca himself; *Prima et maxima peccantium pœna est peccasse*; "the first and greatest punishment of any sin is the sin itself, which is committed." In so much, that, although there were no hell, yet, 'twere a kind of damnation, to be a sinner. Gen. v. 13; Ezek. xxiv. 13; Rev. xxii. 11. *Dean Pierce*. (The Sinner Impleaded.)

Habet omnis hoc voluptas;
Stimulis agit fruentes,
Apiumque par volantûm,
Ubi grata mella fudit,
Fugit, et nimis tenaci
Ferit icta corda morsu.

Boetius. (Consol. Philos. Lib. 3. Metr. 7.)

For his oath's sake.—If any extraordinary wickedness is to be transacted, Religion must be made a cover to it; as if wrong became right, when acted in the Name of God, and it were more acceptable in His sight to massacre a prophet, than to repent of a rash oath, made to a foolish girl at a drunken entertainment. 1 Kings xxi. 10; S. John xvi. 2. *Bp. Horne.* (Considerations on the life and death of S. John the Baptist.)

Nemo angustiat ad peccandum. The case cannot be supposed, wherein a man should be so straitened, as he could not come off fairly without sinning. A man by rashness, or fear, or frailty may foully entangle himself, and through the powerful engagements of sin drive himself into very narrow straits, or be so driven by the fault or injury of others; yet these cannot be any such straits, as should enforce a necessity of sinning; but that there is still one path, or other, out of them, without sin. “The perplexity, that seemeth to be in the things, is rather in the men, who puzzle and lose themselves in the labyrinths of sin, because they care not to heed the clue, that would lead them out, if it were well followed.” Say, a man through heat of blood made a wicked vow to kill his brother: here he hath, by his own rashness, brought himself into a seeming strait, that either he must commit a murder, or break a vow; either of which seemeth to be a great sin, the one against the sixth, the other against the third Commandment. But here is, in very deed, no strait, nor perplexity, at all. Here is a fair open course to him without sin. He may break his vow, and there is an end. Neither is this the choice of the lesser sin; but only the loosening of the lesser bond; the bond of charity being greater than the bond of a promise, and there being good reason that (in terms of inconsistency, when both cannot stand), the lesser bond should yield to the greater. But is it not a sin for a man to break a vow? Yes, where it may be kept *salvis charitate et justitiâ*; then the breach is a sin; but in the case proposed it is no sin. Ex. i. 16, &c.; Judges xi. 30, 31; Acts xxiii. 12. *Bp. Sanderson.* (Serm. on Rom. iii. 8.) Oppose against all thy rash promises and vows that “solemn promise and vow,” thou madest unto God in the face of the Congregation, and tookest the Holy Sacrament upon it in thy

Baptism, "to keep His holy Commandments and to continue His faithful soldier and servant unto thy life's end." Let equity teach thee, that the first bond should be first discharged; and reason, that, if an oath or vow must stand, the first should rather. Ps. cxix. 115, 106. *Bp. Sanderson.* (Serm. on Ps. xix. 13.)

For their sakes, which sat with him.—Law and religion have given one standard measure of honour; but the worldly man willfully follows another, a shifting phantom raised by his lusts and passions. 1 Sam. ii. 30. *Bp. Warburton.* (Serm. on S. James iv. 1.)

Pardon me, if, in a case of this nature, I deal a little plainly. Drinking, gaming, and bad women, these are those rotten bones, that lie hid under this painted sepulchre and title of honour. Isa. v. 20. *John Hales.* (Serm. on Duels. Numb. xxxv. 33.)

Oh! when ye depart from this assembly, and mix again in the business of the world, think that ye behold the Baptist's head, weltering in the charger, that fixes on you its expiring eyes, and that its quivering lips address you thus: "Fly and abjure swearing; for it robbed me of my life, and leads to the blackest crimes." That, which no reproaches could effect, an oath effected. That, which the exasperated tyrant dared not do, that was he compelled to do, by the necessity of an oath. When the venerable Saint reproached him, meekly he endured reproof; but, when he was bound by an irrevocable oath, he severed from its body the holy head. Jer. xxiii. 10; Mal. iii. 5; S. James v. 12. *S. Chrysostom.* (Hom. ad Antioch. 14. Transl. Boyd.)

28 *Morsus Diaboli*—a dish for the devil. *Tunc enim avidus draco, in servi capite, Domini gustabat sitiens Passionem;* for then did the old greedy dragon taste, in the head of the servant, what he so thirsted after—the Passion of the Master. *Pet. Chrysologus.* (Serm. 174.)

Extincta sensus spirat adhuc pios. (sub. *cervix*.)

Ut sic ore silenti

Infandos magis increpat

Amoris ignes! Quilibet

Dolet perempti funus, et impiam

Effersæ causam necis execratur.
 Proh! fœminæ mentem trucem,
 Cum fervet ira et æstuat libidine.
 Tam fera monstra fretum,
 Nec tellus generat. Leo,
 Te viso, Daniel, sævitiam exuit;
 Illæsum maris horrida
 Bellua Jonam
 Littoribus reddit. Ferro par fœmina lædit
 Magisque flammis.

Card. Barberini. (De Joan. Bapt. Ode.)

29 *Laid it in a tomb.*—We deposit our departed friends calmly and thoughtfully in faith; not ceasing to love and remember that, which once lived among us, but marking the place, where it lies, as believing that God has set His seal upon it, and that His Angels guard it. S. John xi. 24; S. Jude 9. *J. H. Newman.* (Serm. on S. Luke xx. 37, 38.)

Surely, when the door of Paradise is opened to let in any of our departed friends, delicious breezes blow through it upon us from that abode of Blessedness. (xvi. 1.) And we ought to avail ourselves of such refreshing influence; we ought to let it quicken us in following after those, that have gone before us, rather than wish those friends back again to a world like this. 2 Sam. xii. 23; Heb. xi. 4; xiii. 7, 8. *Bengel.* (Letter on the Death of his daughter.)

We see that riches, honour, pleasure, and whatsoever the foolish world calls good, they are, for the most part and in the greatest measure, the portion of the worst of men; whereas poverty, pain, and shame, and whatever else we usually term evil, are, for the most part and in the highest degree, the lot of the righteous. There must therefore, in all reason and equity, be another audit, or time of account, after this life . . . wherein all good men shall be finally and fully rewarded, and all wicked men finally and fully punished. Ps. lxxiii.; S. Luke xvi. 25; 1 Cor. xv. 19. *Dr. South.* (Serm. on 2 Cor. v. 10.)

O sævam! O tetram! Rabies quo te impulit atra?
 Tune virum decus eximium, tu, pessima, gentis
 Fœmineæ, ignavi mercedem poscere lusus,

Flammantisque animi fluctus, cæcumque furorem
 Illâ animâ potuisti, illâque extinguere cæde? . . .

Illum per nemora, in lustrisque horrentibus ævum
 Degentem, mutum genus atque immite animantum
 Liquit inoffensum, semperque per alta vagantem
 Avia, et in solo carpentem gramine somnos
 Securum, haud unquam læsit vis sæva ferarum;
 At tibi, sævitiâ O! rabidos truculenta leones
 Et tigres superans, dirisque immanior hydrys,
 Nulla fuit pietas; flexit clementia pectus
 Nulla tuum, ut Vatis posses miserescere tanti,
 Et scelere insigni crudelem avertere mentem.

Scipio Capicius. (De Vate Maximo, Lib. iii.)

30 And the Apostles gathered themselves together unto JESUS, and told Him all things, both what they had done, and what they had taught.

31 And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

34 And JESUS, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

31 *Come ye yourselves apart, &c.*—Under all troubles, public and private, it is an unspeakable relief to the hearts of men to see the Church, where they live, in a state of tranquillity. The mind of man chiefly finds repose in prayer to God, which is

greatly hindered and interrupted, where discord is even within view. Now, since public calamities at the present time greatly afflict numbers, it behoves every pastor to keep his Church, as much as possible, like a safe harbour, in which the distressed people may take refuge, and be refreshed by communion with God. Acts iv. 23; Isa. xxv. 4; Ps. cxxii. 6. *Melancthon*. (Letters on the Peace of the Church, in 1548.)

Many coming and going—much people.—If S. John was once dead, no man would ever take him to be the Messiah any longer. Every man would then flock after CHRIST Himself, whom S. John had preached, and to whom already he had sent his disciples; which when S. John considered, and how much his death would prepare the way for CHRIST's glory, he cried out, "This my joy is therefore full," that "He must increase; I must decrease." (S. John iii. 30.) As soon, therefore, as S. John was gone, there was such running after CHRIST on all sides. . . . So gloriously did CHRIST shine, and so suddenly was His fame increased, after S. John's death. Acts x. 36—38. *Wm. Austin*. (Medit. for the Day of S. John Baptist.)

Oh, how few "commune with their own heart." Men live abroad, and are indeed strangers at home—the great mark of human madness, to delight in speaking and hearing of what concerns others, while no individual will attempt to descend into himself. S. John xi. 56; Acts xvii. 21. *Abp. Leighton*. (Medit. on Ps. iv. 4.)

Rest awhile.—This lesson is gladly learnt and too much practised. *Requiescite (rest ye)* pleaseth every man. The truth is, that the body and mind of man must after labour be refreshed with rest. But he, which laboureth not, is altogether as unworthy to rest, as to eat. (2 Thess. iii. 6—12.) Again, such, as will take rest and ease after labours, must learn of CHRIST, as well to measure their ease, as their pains. He permitteth His disciples to take their rest; but He limiteth and restraineth His permission, saying, "*Rest awhile.*" For by too much rest men are not made the more fit, but the less willing, to take pain. There is no fault, from which the wise man doth so endeavour to withdraw men, as from sloth. (Prov. xii. 24; xxviii. 19; xxxi. 18, 27; xxiv. 30—34; xxvi. 13—15.) . . .

Wherefore, though weariness, though labour and travail do cause thee to desire necessary rest, yet beware that the sweetness of rest do not cause thee to think that labour is unnecessary. Rest, but rest a little. 1 Tim. v. 23. *Abp. Sandys.* (Serm. on S. John vi. 1, 2.)

They had no leisure, &c.—CHRIST'S service is a yoke, wherein both soul and body must be coupled and draw together; the soul indispensably, the body with a dispensation: but that dispensation granted only in case of mercy, or necessity. Col. ii. 16, 20—23. *Bp. Hopkins.* (On Glorifying God in His Attributes.)

33 *Outwent them.*—Neither care of things at home, nor fear of danger abroad, neither the length of the way thither, nor the lack of lodging and food there, neither the fear of the priests, the Scribes and Pharisees, the known and professed enemies of CHRIST, nor any other by-respect in the world, was able to stay them. Shall not this people rise up in judgment, think you, against us, whom God hath by so many blessings allured, and, as it were, enticed to come unto Him, and notwithstanding findeth us so far from the cheerful and gladsome following of Him, that, when He doth follow and seek after us, we turn our backs and fly from Him? Could we do thus, if indeed we did believe that "He hath the words of Eternal Life," (S. John vi. 68,) and that as many, as "continue with Him unto the end, they shall be saved?" (S. Matt. x. 22.) *Abp. Sandys.* (Serm. on S. John vi. 1, 2.)

34 As man, He was fit for passion and *compassion*. The human nature is the proper subject for feeling pity; especially, when it hath felt misery. God is capable of love; not, in strictness, of compassion. For sympathy proceeds from an experimental sense of what one hath suffered, and the sight of the like affliction in others revives the affections, which were felt in that state, and inclines to pity. . . It is the great support of our faith that we have "access to the FATHER by the SON," (Rom. v. 2; Eph. ii. 18;) and present all our requests by a Mediator, so worthy and dear to Him, and by One, who left the joys of Heaven, that, by enduring affliction on earth, His heart might be made tuneable to the hearts of the afflicted.

Exod. xxiii. 9; Heb. iv. 15. *Dr. Bates.* (Harmony of the Divine Attributes, ch. 5.)

Respice peccantem, Frater sine crimine, fratrem ;

Nec pigeat sorti condoluisse meæ.

Respice, meque Tui consortem sanguinis audi,

Nec pudeat carni condoluisse Tuæ.

Quas Tibi tendo manus, quæ supplex lingua precatur,

Quod tibi flecto genu, sanguinis omne Tui est.

Sic Tibi quæ vitam, mihi lux feret ista salutem,

Mixtaque erunt cunis gaudia tanta meis!

C. Barlæus. (In C. J. Nativ. Eleg. 17.)

35 And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time *is* far passed :

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And He commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave *them* to His disciples to set before them ; and the two fishes divided He among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people.

46 And when He had sent them away, He departed into a mountain to pray.

35 The bread of Life is not for the idle, nor for those, who live in cities, encompassed with the honours of the world; but it is for those, who seek CHRIST *in a desert place*. Cant. iii. 1, 2; Heb. xiii. 13, 14. *S. Ambrose*.

36 (Conf. viii. 3.) And therefore, though miracles be a kind of *non obstante* to the law of nature and a suspension of the ordinary course of Providence, yet we often find God working a miracle to supply these wants of His people; whereas, it had been alike easy, by another miracle, to have caused them not to want. For it had been no more difficult for God to have kept Elijah from hungering, than it was to make the ravens his purveyors, or to make a barrel of meal become a whole harvest, or to open a spring and fountain in the cruse of oil: but He chooseth rather to supply these wants, than to cease them; to keep us in a continual dependence upon Him, that the sense of our necessities might engage us to have continual recourse unto God for relief. Deut. xxxiii. 25; Lam. iii. 25, 26; S. Matt. vi. 32; Phil. iv. 19. *Bp. Hopkins*. (Expos. of the LORD's Prayer.)

38 *Quinque panes sunt necessarij; quatuor in viâ, quintus in patriâ*. There be *five* manner of loaves very necessary for us; four, whilst we travel here on our way; and the fifth, at the journey's end in our country; four, in this wilderness of the world, and the fifth, in that celestial Canaan—our corporal bread to sustain us, our Spiritual to inform us, our Doctrinal to

instruct us, our Sacramental to purge and cleanse us, and the Eternal Bread of Life, which the FATHER will give us, to make us happy: *πάντα δέχομαι*, as S. Chrysostom used to speak, "I embrace all senses." Phil. iv. 19. *Farindon*. (Serm. on S. Matt. vi. 11.)

39 The literal meaning is plain. Let us open the signs of the spiritual interpretation. They are ordered to lie down upon *the green grass*, and, according to the other Evangelist, upon the ground, and by *fifties*, and by *hundreds*; that so, having kept under the flesh, and placed beneath them all its flowers with the pleasures of the world, as so much straw, they may, by the exercise of repentance, as represented by fifty, ascend to the very point of perfection, as symbolizing with a hundred. 1 S. Pet. i. 24; Col. iii. 1—6; 2 Tim. ii. 11, 12. *S. Jerome*.

41 The Divine incomprehensible nature was the origin of this miracle; and therefore CHRIST used that ceremony, when He took the loaves into His hands, to *look up to Heaven*. Our SAVIOUR's human nature was the next vessel, into which the grace of the ALMIGHTY was poured; "for the FATHER had given all things into His hand" (S. John xiii. 3.) The next, and underneath His feet, were the Apostles: they had their power and commission from Him: "As the FATHER sent Me, so send I you" (S. John xx. 21.) The last of all, to whom the Apostles do communicate their gift, are the people; and there the gift abides. The Dove, that is, the HOLY SPIRIT, doth use to fetch this compass about, before He lights. O glorious Hierarchy! O most beautiful degrees of Strength and Majesty! O golden chain, whose uttermost link is fastened to the highest Heaven, and the nethermost part toucheth the lowest earth! Thus does our Blessedness descend step by step from the FATHER to the SON, from the SON to the disciples, and from the disciples to all those, that are "nourished with the words of truth and of good doctrine" (1 Tim. iv. 6.) So then, we hold of GOD, as the Author of all grace; of CHRIST, as the Head of the Body—which is His Church—of the Apostles and their successors, as His subordinate Ministers. And aptly do the Fathers make that of David comprehend this whole mystery; "He watereth the hills from above, and

the earth is filled with the fruit of Thy works." (Ps. civ. 13.)

Bp. Hacket. (Serm. on S. John vi. 11.)

He looked up to heaven.—Even the most necessary actions of thy life, though lawful, yet must be offered up with a true intention unto GOD, in union with the most Holy works and Blessed merits of CHRIST. Col. iii. 17. *Abp. Leighton.* (Rules of a Holy Life. S. ii. 4.)

Gave them to the disciples to set before them.—All things, which are of GOD, He hath by wonderful wisdom sodered, as it were, together with the glue of mutual assistance, appointing the lowest to receive from the nearest, what the influence of the highest yieldeth. And therefore the Church, being the most absolute of all His works, was in reason to be ordered also with like harmony; that what He worketh might, no less in grace than in nature, be effected by hands and instruments duly subordinated to the power of His Spirit: a thing both needful for the humiliation of man, which would not willingly be debtor to any but himself, and of no small effect to nourish that Divine love, which now maketh each embrace other, not as men, but as Angels of GOD. S. Matt. xvi. 19; xxvi. 26; xxviii. 19, 20. *Hooker.* (Ecel. Pol. b. v. § 76.)

43 GOD loveth a bountiful, but not a wasteful, hand. 2 Cor. ix. 7. *Abp. Sandys.* (Serm. S. John vi. 1, 2.)

45 *Sent them away.*—We are told that the Greek word here (*ἀποτάσσειν*) means more than simply to dismiss: that it implies a singular good-will, as in taking leave of our friends and bidding them a kind adieu. (S. Luke ix. 61; Acts xviii. 21; 2 Cor. ii. 13.) Now this is the third requisite in true religious hospitality; namely, the *comiter dimittere*, as following and completing the *alacriter invitare*, and the *liberaliter tractare*. Even here, then, our LORD's example is perfect; and there are some instances in Scripture to the same effect. Witness the hospitality of the princely Patriarch. But much more carefully should we observe, how the same good LORD calls and invites us to His spiritual entertainment, the Blessed Communion of His own Body and Blood; how richly He there feasts us; how lovingly He sends us away with the fulness of His Grace and parting Benediction! Gen. xviii. *J. F.*

46 *He departed*.—Even whilst we are in this body, there may be frequent joy at the presence of the Spouse, but never fulness of satisfaction; for, though His visits impart joy, yet the frequent vicissitudes of absence bring equal pain, (S. Luke xxiv. 28; S. Mark xiv. 7; S. John xvi. 17—19.) And such sufferings must the beloved continue to endure, until, once for all, laying aside the heavy burden of the body, she flee away, and, borne aloft on the wings of her desires, and freely soaring through the fields of contemplation, she follow her Beloved, “whithersoever He goeth.” 1 Thess. iv. 17. *S. Bernard*. (Serm. 32, in Cant.)

Oh, how salutary it is, how pleasant, how delightful, to sit alone and in silence, to converse with God, and so to enjoy the only chief Good, in whom all good things are found. Ps. lxxiii. 24. Hos. ii. 14. *Kempis*. (In Solit. Animæ, c. 9.)

Miscendæ et alternandæ sunt solitudo et frequentia.—Solitude and society are to have their turns, and to be intermixed. Ps. xix. 5; Col. iii. 16, 17. *Seneca*.

47 And when even was come, the ship was in the midst of the sea, and He alone on the land.

48 And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the *miracle* of the loaves: for their heart was hardened.

48 *He saw them.*—And yet He came not to them, till the fitting time; *priusquàm maturum esset.* Hab. ii. 3; S. John ii. 4; xi. 6, 7. *Bengel.*

Fancy yourself withdrawn to the top of a high mountain: thence inspect the appearance of things below you. Observe the fluctuating tempests of the world: you will then pity mankind; you will understand and be sensible of your own happiness; you will be more thankful to GOD, and with more joy you will congratulate yourself on your escape . . . The only placid and sound tranquillity, the only solid, firm, and perpetual security is, to be delivered from the tempests of this restless scene, to be stationed in the port of Salvation, to lift up the eyes from earth to Heaven, and to be admitted into the favour of the LORD. Such a man approaches in his thoughts near to his GOD, and justly glories, that, whatever others may deem sublime and great in human affairs, is absolutely beneath his notice. He, who is greater than the world, can desire nothing, can want nothing from the world . . . This complete dignity, or power of man, is not to be acquired by elaborate efforts. The gift of GOD is gratuitous and easy. As the sun shines freely, as the fountain bubbles, as the rain bedews, so the celestial Spirit diffuses Himself. The soul looks up to heaven, and becomes conscious of its Author. It then begins actually to be, what it believes itself to be. It is higher than the firmament, and sublimer than all earthly power. Ps. lxxxix. 28; cvi. 5; Eph. i. 15—23. *S. Cyprian.* (Ep. ad Donatum.)

Toiling in rowing.—And such is our success, when JESUS is not with us: we labour against the stream of our corruptions, we row against the wind of a thousand temptations. Save us, O JESU, or else we perish! Come Thou into the ship, and immediately we arrive at the haven of our wishes, (S. John vi. 21.) Thou hast called us out of this world, to follow Thee on the waves of difficulties and temptations. In obedience to Thy call, in confidence on Thy encouragement, we come towards Thee, as our feeble strength will give us leave. Thou canst not fail those, whom Thou hast warranted to rely on Thee. Oh, stretch forth Thy right hand and save us, or we perish. *W. Austin.* (Med. 115.)

How could He wish to *pass by* those persons, whose fears He was so ready to remove, had not His wish been instrumental to the calling forth of those very cries, in answer to which He would help them? Gen. l. 20; Isa. xlv. 15; S. Luke xxiv. 28; Philem. 15. *S. Augustine.* (De Cons. Evang. lib. ii. c. 47.)

Felix qui, latè turbantibus æquora ventis,
Civiles tutâ prospectat ab arce tumultus,
Immunis culpæ simul immunisque pericli!
Cætera securus sancto vacat usque labori,
Sedulus et populo prodesse, Deoque placere.
Hanc olim in terris vitam Gilpinus agebat,
Hanc Hookerus, et hanc Divino carmine Pastor
Herbertus.

Joan. Burton. (Sacerdos Parœcialis Rusticus.)

49 The Scriptures, speaking of the Supreme Being, say; "He *walketh* upon the waves of the sea"—to denote His uncontrollable Power, Job ix. 8: "He *walketh* in the circuit of heaven"—to express the immensity of His Presence, Job xxii. 14: "He *walketh* upon the wings of the wind"—to denote the amazing swiftness of His operations, Ps. civ. 3. In which last phrase there is, I think, an elegance and emphasis, not taken notice of by our Commentators, yet unequalled in any writer—not He "flieth;" He "swimmeth;" but He "*walketh*"—and that, on the very "*wings*" of the wind: on the most impetuous of elements, roused into its utmost rage and sweeping along with inconceivable rapidity, a tumult in nature, not to be described, is the composed and sedate work (? walk) of the Deity. A speed, not to be measured, is (with reverence I use the expression, and to comport with our low methods of conception) the solemn and majestic foot-pace of *ГЕHOBAH*. How flat are the following lines even in the great master of Lyric song,

*Ocyor cervis, et agente nimbos
Ocyor Euro,*

when compared with this inimitable stroke of Divine poetry—"He *walketh* upon the *wings* of the wind!" *J. Hervey.* (Medit. among the Tombs, foot note.)

Lovest thou God?—Thou dost *walk upon the sea.* Lovest thou

the world?—It will swallow thee up. The world knows how to devour its votaries; how to bear them up, it knows not. S. John xvi. 33; 1 Tim. vi. 9. *S. Augustine.*

Do not wonder, that our LORD should permit His disciples, whom He loved so tenderly, to be harassed with tempests, knowing how greatly they would be benefited by them. For we read on many occasions of their ship being violently tossed by waves and contrary winds, but never of its being sunk by them. Isa. liv. 7, 8; 2 Cor. iv. 7—11. *Card. Bonaventure.* (Life of CHRIST, Ch. 33.)

A Christian is often tossed and shaken, yet is as mount Sion, (Ps. x. 6, 7): he is a serpent, and a dove; a lamb, and a lion; a reed, and a cedar. He is sometimes so troubled, that he thinks nothing to be true in religion; yet, if he did think so, he could not at all be troubled. He thinks sometimes that God hath no mercy for him; yet resolves to die in the pursuit of it. Judges viii. 4. *Lord Bacon.* (Christian Paradoxes.)

50 *Were troubled—Be of good cheer.*—Know, that, if any trouble happens to thee, it is what thou hast deserved; and therefore brought upon thyself: but, if any comfort come to thee, it is a gift from God, and what thou didst not deserve. And, remember, that oftentimes, when thy body complains of trouble, it is not so much the greatness of trouble, as the littleness of thy spirit, that makes thee to complain. Lam. iii. 22. *Bp. J. Taylor.* (The Golden Grove. Via pacis.)

The Jews, during thunder and lightning, were accustomed to open their windows; for at such seasons, according to their traditions, was the Messiah expected. *Nostra extremitas Deo opportunitas est.* That, which prevents our working, furnishes God with an occasion. He appeared in the Mount to Abraham; under the vault of heaven to the sleeping Jacob; in the burning bush to Moses; in the dead of the night to the terrified disciples; to them, when nearly overwhelmed with the waves, did CHRIST draw near. Let us not, therefore, in this cutting off of our Monarch, give way to despair, as if we and our posterity were utterly undone; but with the open window of our faith let us look forward unto CHRIST, bounding, (*salien-*

tem), over the mountainous waves of our difficulties; and let us welcome His coming to be our deliverer! Ps. xlv. *Gurnall*. (Latin letter to Sir Symonds D'Ewes. A.D. 1647.)

When the soul is already favoured with a sound constitution, any temporary disorder in it may easily be rectified by a single saying of CHRIST. It is with faith, as with a kindled brand, which, when it is only in a sleeping glow, may be put into a flame by a single breath. S. Luke xxii. 61; S. John xviii. 6. *Bengel*.

52 *For they considered not, &c.*—They did not recognize the power of CHRIST in the multiplying of the bread: it seems that He therefore caused the tempest that, by this further means, they might be brought to know Him. So it happens now, that many persons in a time of prosperity fail to notice God's bounty towards them, who, afterwards and at length, when worn down with suffering, confess His Name. Ps. ci. 1; Jer. xxii. 21; Isa. xlviii. 10. *Isid. Clarius*. (in loco.)

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew Him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

55 *Ran, &c.*—Afflictions, like goads in our side, as troublesome as they are, yet serve to quicken us in our work, and make us mend our pace to heaven. . . . And therefore, O Christian, whatsoever thy present troubles be, know, that God brings them upon thee, only to breathe thy graces, and make them

the more healthful and vigorous. Deut. iv. 29, 30; Hos. v. 15; Isa. xxvi. 8, 9. *Bp. Hopkins.* (Serm. on S. James i. 4.)

55, 56 Oh, that we could excite others, and be with them ourselves excited, to be *vitales amatores*, as earnestly in love, with that life, which is permanent, as we are with that, which is transitory! Acts xxviii. 9; Rev. xxii. 20. *S. Augustine*, (De Doctrinâ Christ.)

The border of His garment.—The High priest of the Jews was not sprinkled with a few scanty drops of the perfume of the Sanctuary; but his person was so bedewed with it, that it literally ran down from his beard to the skirts of his garment. (Ex. xxx. 25—30; Ps. cxxxiii. 2.) The High priest was in this, as in every circumstance, the living type of our great High Priest. . . . The perfumed garments were typical, first of the graces and virtues of the Redeemer Himself in His human character; secondly, of whatever is refreshing, encouraging, consoling, and cheering in the external administration of His Word; and thirdly, of the internal comforts of the HOLY SPIRIT. v. 30; Cant. v. 10, 16; Ps. xlv. 9; 1 S. Pet. ii. 7—9. *Bp. Horsley.* (Serm. on Ps. xlv. 1.)

The fame of the singular cure of the woman, which had an issue of blood (v. 27, 28) had now probably reached them. It had spread through that entire neighbourhood. Acts xxviii. 8, 9. *J. F.*

Observe His Divine power and goodness shining forth in the miraculous cure of all diseases. But these bodily cures were but preludes of the main work; but signs hung out to shew, where the Physician of souls dwelt. And, whatsoever be thy spiritual maladies, though never so many and desperate, yet come. Never any came to Him, and went away uncured. i. 32—35. *Abp. Leighton.* (Lectures on S. Matthew, c. iv. 23.)

Christi miracula secundum Marcum.

Marcus ut Ausoniæ Christi miracula genti

Hæc memorat, Petri nexus sermone, fideque.

Viribus ejicitur Christi cum dæmone febris; (i. 30.)

Lepa cadit; paralysis abit; manus arida tensa est; (i. 30; ii. 3; iii. 1.)

Et furor æquoreus cum tempestate quiescit. (iv. 39.)

Victa fugit Legio. Siccatur vena cruenta. (v. 9, 29.)
 Tum Jairi natam mediis à faucibus orci
 Extrahit, et luci reddit charoque parenti. (v. 42.)
 Post pelagi rabiem vinxit, sævasque per undas (vi. 48, 51.)
 Incedit siccis pedibus. Tum deinde fugato
 Dæmone sanatur mulier Phœnissa; deditque (vii. 26.)
 Sidoniis grande hoc facinus Tyriisque prophanis,
 Cum surdo et muto linguamque auresque recludit. (vii. 35.)
 Septenis rursus turbas explevit inanes (viii. 9.)
 Panibus; et cæco charissima lumina reddit; (viii. 25.)
 Augustoque Suo radios è corpore mittit; (ix. 2.)
 Et Satana ejecto depellit vincula linguæ. (ix. 25.)
 Bartimiusque etiam cæcus Jerichuntis ab urbe (x. 46.)
 Amissam lucem reperit; fructuque carentem
 Omnipotens ficum Christus sterilesce jussit: (xi. 13.)
 Tum juxta templum cæcis claudisque medetur.*

S. Greg. Nazianzen. (Carmina varia. xliv. Transl.
 Lat. Billii.)

CHAPTER VII.

THEN came together unto Him the Pharisees, and certain of the scribes which came from Jerusalem.

2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they

* This miracle is not recorded in the Gospel according to S. Mark; we find it in S. Matt. xxi. 14.

wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

2 *They found fault.*—The greatest evil lies in the want of charity, and in that contentious eagerness, with which singularity in little things is apt to be attended. Rom. xiv. 17—21. *J. Milner.*

Avoid those things in thyself, which in others do most displease thee; and remember, that as thine eye observes others, so thou art observed by God, by angels, and by men. S. Matt. vii. 1—6; Gal. vi. 1. *Bp. J. Taylor.* (The Golden Grove.)

3 The religion of many is something to save appearances, a kind of beauty-wash to colour over, and give a finer tincture to, the surface of their actions, without going deeper, or mingling with the vitals, without promoting the health of the soul. iv. 5; Prov. xxx. 20; Jer. iii. 10; S. Matt. xxiii. 27; 2 Tim. iii. 5, 8. *Jer. Seed.* (Serm. S. James ii. 10, 11.)

There is nothing, that can be a higher gratification to the ambition of the devil, than to behold himself served in CHRIST'S own livery, and worshipped in "a form of godliness;" by which he hath the pleasure of dividing empires with God, and ravishing the better share from Him, of beholding his hated Creator mocked with the shell and outside of a worshipper, whilst himself is treated with the kernel and inside. For whilst we continue wicked under an outward form of religion, we do in effect sacrifice our beast to God, and ourselves to the devil; who, above all things, loves those unnatural commixtures of hearer and slanderer, worshipper and deceiver, Communicant and drunkard, sacrificer and oppressor; by which we only exalt and sublimize impiety, which never looks so glorious, as when it is gilded with fasts and long prayers. S. Matt. vi. 24; Rom. i. 17—23; Gal. i. 10. *Dr. J. Scott.* (Christian Life, p. 2, c. i.) Shall I *wash* my *hands*, ere I touch that, which shall go into my

body ; and not clean my heart, when I take that, which shall go into my soul? S. Matt. xxvii. 59. *Dr. Rd. Clerke.* (Serm. on the last Question in the Church Catechism.)

5 It was always about mere questions that the Pharisees were so busy. 1 Tim. i. 4 ; Tit. i. 10 ; iii. 9. *Bengel.*

Then do we ensnare men's consciences by human constitutions, when we thrust them upon men, as if they were Divine, and bind men's consciences to them immediately, as if they were immediate parts of God's Worship, or of absolute necessity unto Salvation. This tyranny and usurpation over men's consciences the Pharisees did. . . . But our Church (God be thanked) is far from any such impious presumption, and hath sufficiently declared herself by solemn protestation, enough to satisfy any ingenuous impartial judgment, that, by requiring obedience to the ceremonial constitutions, she hath no other purpose, than to reduce all her children to an orderly uniformity in the outward Worship of God ; so far is she from seeking to draw any opinion, either of Divine necessity upon the constitution, or of effectual holiness upon the ceremony. Acts xv. 1, 19, 20 ; Rom. xiv. ; 2 Cor. vii. 35 ; Gal. ii. 4, 5. *Bp. Sanderson.* (Serm. on Rom. xiv. 3.)

That *traditions* of men should be obtruded unto us for Articles of Religion, and admitted for parts of God's Worship ; or that any traditions should be accepted for parcels of God's Word, beside the Holy Scriptures, and such doctrines, as are either expressly therein contained, or by sound inference may be deduced from thence—I think we have reason to gainsay ; as long as, for the first, we have this direct sentence from God Himself, *In vain do they worship Me, teaching for doctrines the commandments of men* ; and for the second, the express warrant of the Apostle, (2 Tim. iii. 16,) testifying of the Holy Scriptures, not only that they are “able to make us wise unto salvation,” (which they should not be able to do, if they did not contain all things necessary to salvation;) but also that by them “the man of God,” that is, the Minister of God's Word, unto whom it appertaineth to declare “all the counsel of God,” may be “perfectly instructed to every good work ;” which could not be, if the Scriptures did not contain “all the counsel

of GOD," which was fit for him to learn ; or, if there were any other Word of GOD, which he were bound to teach, that should not be contained within the limits of the Book of GOD. Ps. xix. 7—10 ; S. John xx. 31 ; Rev. xxii. 18, 19. *Abp. Usher.* (Answer to a Jesuit, Ch. 2.)

6 He answered and said 'unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with *their* lips, but their heart is far from Me.

7 Howbeit in vain do they worship Me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of GOD, ye hold the tradition of men, *as* the washing of pots and cups : and many other such like things ye do.

9 And He said unto them, Full well ye reject the commandment of GOD, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death :

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother ;

13 Making the word of GOD of none effect through your tradition, which ye have delivered : and many such like things do ye.

7 *In vain do they worship Me.*—It is idolatry, when any thing, which is not GOD, is represented as GOD, and worshipped in

that character; or, when the true God is worshipped otherwise, than according to His will. S. John iv. 24. *Paræus*.

- 8 I have ever noted it a true sign of a false heart, to be scrupulous and nice in small matters, negligent in the main; whereas, the good soul is still curious in substantial points, and not careless in things of an inferior nature; accounting no duty so small, as to be neglected, and no care great enough for principal duties; not so "tything mint and cummin," that he should forget "justice and judgment;" nor yet so regarding "judgment and justice," that he should condemn "mint and cummin." He, that thus misplaces his conscience, will be found either hypocritical, or superstitious. Eccl. iii. 1; S. Luke i. 6; S. John xviii. 28. *Bp. Hall*. (Holy Observations. 70.)

If you are really renewed in the image of your FATHER, your religion will no longer be equivocal. It will need neither a long, nor ostentatious profession, nor an affectation of petty and useless singularities, to reveal it to the world: on the contrary, every action will have a voice; and your alliance to God will be seen and felt in the thousand incidents of daily life, in every circumstance, by which God may be honoured, and a fellow-creature comforted and saved. Isa. xxxii. 8; S. Matt. v. 14, 16; Rom. xiv. 17, 18. *J. W. Cunningham*. (The Velvet Cushion.)

There be many, that do, but trifle in religion, and play about the skirts and borders of it. Exod. xii. 38. *Flavel*.

Many other such like things ye do.—The last way (of preserving and propagating doctrine) is by continued *tradition*, by oral instruction, successively from time to time, which is of all ways most liable to defect and corruption. For the teacher may unaptly express his meaning, and the hearer may not rightly understand him: the memory of both in some material matter may falter. Men love to be curious in their speech, to vary in expression, to make explications, to draw consequences, to mix their own conceits and inventions, to shew the acuteness of their wit and the fruitfulness of their fancy, to display all their faculties of ratiocination and eloquence; especially, they are apt to accommodate doctrines to their own prejudices, inclinations, and designs: whence error and difference may in-

sensibly creep through this conduit; and the farther such tradition departs from the original spring, the more subject it is to contract such alterations and impurities. Every doctrine, thus propagated, is like a stream; at the head it is small and narrow, clear and pure; proceeding on, it grows larger and fouler. So tradition swells by taking in what oblique channels of private fancy and pragmatistical invention discharge into it; and by receiving tincture from particular inclination, or political design, it grows muddy and feculent. Deut. iv. 2; S. John xxi. 23; Gal. v. 7, 8; 1 S. John iv. 1. *Dr. Barrow.* (Expos. of the Creed. Art. 1.)

- 10 *For Moses said.*—It is most safe to make an appeal to the fountain-head, the first origin, which is the Divine Institution. Then will every mistake of man find its remedy. S. Matt. xix. 4; Acts xi. 4; 1 Cor. xi. 23; xv. 1—3. *S. Cyprian.* (Ep. contr. Steph.)

For *death* primarily signifies the dissolution of the vital union between the soul and body, and, consequently, all the preparatory dispositions thereunto, diseases, pains, and all the affections of mortality, which terminate in death, as their centre. This is the extremest of temporal evils, which innocent nature shrunk from, it being a deprivation of that excellent state, which man enjoyed. But principally it signifieth the separation of the soul from God's reviving presence, who is the only fountain of felicity. Gen. ii. 17; Ps. xxx. 5; Rev. xx. 14; S. Jude 12. *Dr. Bates.* (Harmony of the Divine Attributes. Ch. 1.)

Die the death.—The law is "the ministration of condemnation"—death and death; but the Gospel is "the ministration of the Spirit." (2 Cor. iii. 8.) "The law of the Spirit of life in CHRIST JESUS." (Rom. viii. 2.) For *die the death*, we have "grace for grace." S. John i. 16. *J. F.*

- 11 *But ye say, If a man, &c.*—A deep stain will not vanish at one superficial rubbing. In former days, men wrote more against special vices, than they do at present. The notion now too much prevails, that if the general depravity of our nature be directly taught and learnt, particular sins will fall away of course. But surely we may sometimes eradicate the whole of

a noxious shrub by pulling at one of its tough branches. Besides, there are persons, with whom all else would be right, if they did not but "lack one thing." Therefore be not weary, ye Ministers of souls, in "rightly dividing" and dispensing the word of truth. The atheism of the present day, which shows itself to be on the increase, not only in private profligacy, but in open and avowed repugnance to every serious thought and reflection concerning the living God, can only be properly encountered and overcome by unremittingly "holding forth the word of life" in all its bearings. Amos i. 3, 6, 9, 11; Acts xxiv. 25; Phil. iii. 18. *Bengel*. (Maxims for Pastoral Conduct.)

If the language of sermons be vague and general, if it do not apply clearly and directly to our own times, our own ways of life, and habits of thought and action, men elude its hold upon their consciences with a wonderful dexterity; and, keeping their common practices safe out of the reach of its influence, they deceive themselves by their willingness to hear it, (vi. 20,) and by their acquiescence and even delight in it. Ezek. xxxiii. 3—6; Rom. vii. 22. *Dr. Arnold*. (Preface to Sermons.)

There are people, who say, "See, why it is, that nobody gives any thing to the Church of Hippo: see, why no dying person makes that Church his heir: simply, because Bishop Augustine out of his kindness gives all away and accepts nothing."—I accept, he replies, I professedly accept oblations, that is, Holy Oblations. But, if any father, being incensed against his son, at his death disinherits him, ought I not during his life to have appeased his anger? Is it not my duty to have reconciled his son to him? How then can I with any truth desire him to be at peace with his son, when I receive the inheritance of that son? But, let him only do that, which I have often strongly urged upon you—if, having one son, he will suppose CHRIST a second; having two, suppose CHRIST a third; having ten, suppose Him the eleventh and bequeath to Him such a portion of his estate, then I receive it. I accepted the inheritance of Julianus: why? because he died without children. I accepted not that of Boniface: and, when I restored to the son what

his angry father had alienated from him, I did well. *S. Augustine.* (Serm. 49, de Diversis.)

Motions to good come from the devil, in case our motions of duty to God make us neglect our duty to man. The Spirit of God moves us with an equal motion, duties of the Second as well as duties of the First table, duties of charity and equity, as well as of piety towards God. 2 Cor. xi. 14. *Chr. Love.* (Serm. on Gal. v. 16.)

God is not honoured with the expense of that money, which is bedewed with the tears of the oppressed. Isa. i. 10—19. *S. Chrysostom.*

It is a gift.—Conf. S. Matt. v. 24; observing, that in that case the Pharisaic Jews sought to compound by their *gift* for a sin: whereas, in the passage before us they contrived to evade a known duty. *J. F.*

12 This form of speech did neither argue that he, who thus spake, devoted his goods to Sacred uses, nor obliged him, according to the doctrine of the Scribes) to devote them; but only restrained him by an obligation from that thing, for the denying of which he used such a form. . . . He was not at all bound by these words to dedicate his estate to Sacred uses; but not to help his father he was inviolably bound. *Dr. Lightfoot.* (Exercitat. S. Matt. xv. 5.)

13 *Many such like things do ye.*—Three times does our LORD object this to them. *Principiis obsta.* “Wide is the gate and broad the way” of superstition and will-worship, when once admitted. Like the demoniac in the fifth chapter, it speaks at first in the singular number, but is afterwards found in its plurality to be a “Legion.” Accordingly, in the Preface to the Book of Common Prayer we read, “Some ceremonies are put away, because the great excess and multitude of them hath so increased, in these latter days, that the burden of them was intolerable; whereof S. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case, concerning that matter, than were the Jews.” (Refer to S. Matt. xxiii. 23. *Overberg.*) Acts xv. 10; Gal. v. 1. *J. F.*

It much grieves me to see the most wholesome precepts of Scrip-

ture so neglected, and all places so abounding with the presumptions of men, that the man, who during the *Octave* shall touch the ground with his bare foot—(and so foul them after he had washed them at Easter)—shall be more bitterly censured, than he, who at the same time defiles his soul with drunkenness. All such things therefore, neither contained in the authority of Holy Scripture nor confirmed by the practice of the Universal Church, but by the different customs of different places so multiplied and varied beyond bounds, that it rarely happens we can discover any reason for their institution, ought, unquestionably, in my judgment, to be here cut off by those in authority. For, although it cannot be shown how they are contrary to Faith, yet they so load our Religion with their servile burdens—a Religion, which in the celebration of a very few and most manifest Sacraments God would mercifully have to be most free to us—that the condition of the Jews is more tolerable; who, albeit strangers to our time of liberty, are yet subject only to the imposition of the Law of God, and not of the presumptions of men. Acts xv. 28; Heb. viii. 11; Col. ii. 20—23. *S. Augustine.* (Ep. 119, c. 18.)

14 And when He had called all the people *unto Him*, He said unto them, Hearken unto Me every one of *you*, and understand :

15 There is nothing from without a man, that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when He was entered into the house from the people, His disciples asked Him concerning the parable.

18 And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And He said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

15 *Corpus instrumentum ; Anima ars ipsa.* The body is the mere tool ; it is the Soul, that informs and acts. Rom. vi. 12, 13. *S. Basil.*

Let nothing be esteemed of greater consequence and concernment to thee, than what thou doest and actest, how thou livest. Nothing *without* us can make us either happy, or miserable ; nothing can either *defile*, or hurt us, but what *goeth out from us*, what springeth and bubbleth up, out of our own hearts. We have dreadful apprehensions of the flames of Hell without us ; we tremble and are afraid, when we hear of “fire and brimstone ;” whilst, in the mean time, we securely nourish, within our own hearts, a true and a living Hell—*et cæco carpimur igni* : the dark fire of our lusts consumeth our bowels within, and miserably scorcheth our souls ; and we are not troubled at it. We do not perceive how Hell steals upon us, whilst we live here. (Refer to Illustr. S. Matt. xxii. 46. *Dr. Whichcote.*) Prov. iv. 23—27 ; 1 S. Pet. iii. 10—13. *Dr. Cudworth.* (Serm. on 1 S. John ii. 3, 4.)

20 The heart, although sometimes it be put for the appetitive part of the soul only, as being the proper seat of the desires and affections, as the head, or brain, is of the conceptions, or thoughts ; yet is it very often in Scripture, and so it is here, taken more largely, so as to comprehend the whole soul, in all its faculties, as well the apprehensive, as the appetitive, and

consequently taketh in the thoughts, as well as the desires of the soul. Ps. xxxiii. 15. *Bp. Sanderson.* (Serm. on Prov. xix. 21.)

This is an answer to those, who consider that bad thoughts are injected by the devil, and that they do not spring from our own will. He can add strength to our bad thoughts, and inflame them; but he cannot originate them. Eph. vi. 16. 2 S. Pet. v. 8. *Bede.*

Satan was the main agent in our depravation; but, being once depraved, we can act evil of ourselves. And, if Satan be the father of our sins, our will is the mother; and sin is the cursed issue of both. He could not make our sin without ourselves; we concur to our own undoing. It was the charge of the Apostle, that we should not "give place to the devil." Lo, he could not take it, unless we gave it; our will betrays us to his tyranny: in vain shall we cry out of the malice and fraud of wicked spirits, while we nourish their accomplices in our bosoms. S. Matt. iv. 6; S. James i. 14, 15. *Bp. Hall.* (Select Thoughts. 35.)

21 He puts *evil thoughts* in the front, as the leader of all this black regiment; for "out of this evil treasure of the heart men bring forth evil things;" and all the fruits of the flesh, the grapes of Sodom and the clusters of Gomorrah, receive their sap and nourishment from this root of bitterness. Gen. vi. 5; Jer. iv. 14. *Bp. Hopkins.* (Expos. of the 10th Commandment.)

Respecting the order, in this catalogue of sins, streaming, as it were, from the corrupt fountain of the human heart, it has been well remarked, that ill thinking (*evil thoughts*) is put first, as that, which is the spring of all our commissions; and unthinking (*foolishness*) put last, as that, which is the spring of all our omissions. *J. F.*

Of all evils, we account *evil thoughts* the least. This we think strange. What! *thoughts defile a man?* What so light a matter, as thoughts? Can they make any impression? Yes, and defile a man too, leaving such a spot behind him, as nothing, but the hot Blood of CHRIST, can wash away. . . . There is a double filthiness, "a filthiness of the flesh, and a filthiness of the spirit." (2 Cor. vi. 15—18; vii. 1.) *Cor-*

ruptio optimi pessima, the corruption, which cleaves to the best thing, is worst: the soul is the best thing, the most noble thing. Eph. vi. 12; S. James i. 21; Rev. i. 14. *Abp. Usher.* (Serm. on Lam. v. 16.)

22 *Covetousness* is either an unlawful desire of what is none of our own, or a too greedy delight in what is so. *Palmer.* (Aphorisms. 738.)

An evil eye.—Oh, how can we hope with Job to “see our Redeemer,” with these eyes so vain, so proud, so wanton, so polluted, so prostitute? They had need be well washed with the eye-water of penitent tears, and then with the Blood of CHRIST. S. Matt. v. 8; Ps. cxix. 37; 1 S. John iii. 3; Job xxxi. 1. *Bp. Gauden.* (Sermon preached at the Funeral of Bp. Brownrig.)

Foolishness.—Because this renders all the other evils less curable, it stands last. Human corruption does not subsist exclusively in the will. S. Luke xi. 40. *Bengel.*

23 *All these evil things.*—*Pride* and *foolishness* are against the first Commandment; *blasphemies* against the second and third; of sins against the fifth Commandment He spake before, (v. 10,) and here are *murders* against the sixth; *adultery* and *fornication* against the seventh; *thefts* and *covetousness* against the eighth; *guile* against the ninth; *evil thoughts* against the tenth. 1 S. John iii. 4. *Edw. Leigh.* (in loco; from Grotius.)

“We ought so to chasten our bodies,” says Maximus Taurinensis, “as, at the same time, to feed our souls with all the virtues.” Let therefore detraction, luxury, and odious contention, and cruel oppression, fast. Let the poor be fed, provided it be not with the spoils of the poor. To what purpose is it to abstain from meat, when that, which is more filthy than the vilest kind of meat, reproach, detraction, lies, and oaths, are all the time issuing from our mouths? Are we not sensible, that “not that, which goeth into the mouth, defileth the man, but that, which cometh out of the mouth?” 1 Kings xxi. 9; Isa. lviii. 4; S. Matt. vi. 16. *P. Skelton.* (Serm. on Gal. v. 17.)

24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house,

and would have no man know *it*: but He could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

27 But JESUS said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto Him, Yes, LORD, yet the dogs under the table eat of the children's crumbs.

29 And He said unto her, For this saying go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

24 (Conf. S. John viii. 59.) *He could not be hid.*—

Omnia cum videat, nulli Deus ipse videtur;

Solus ubique *patet*, solus ubique *latet*.

Joan. Audænus (John Owen.) (Epigr.)

Conf. S. Matt. xv. 21, 22. We might not perhaps refine overmuch, if we ventured to say, that these two remarkable cases (the Centurion, S. Matt. viii. 8; and the Canaanite), considered as recorded fruits of the revelation of CHRIST to the Gentiles, in and adjacent to the immediate scene of His labours, may stand as fitting types of the two great divisions of the Gentile world, as designated from the sons of Noah—the Roman Centurion, a child of Japhet; the Canaanite mother, a daughter of Ham; while the Jews themselves, the LORD's direct subjects, "the lost sheep of the house of Israel," to whom He was

sent, "the seed of Abraham, in whom the whole earth was to be blessed," form ample representatives of the race of Shem, who are only wanted to complete the universal Supremacy of Him, to whom it was promised that "*all* the ends of the world should turn unto Him, and *all* kindreds of the nations worship before Him." Thus, even during the earthly life and pilgrimage of CHRIST, had the great branches, African, Eastern, and Western, of His Catholic Church, their seminal representatives—single, and isolated, and obscure, it may be—but the more answerable, in the feebleness of their infancy, to that kingdom of heaven, which is "like a grain of mustard seed, which is less than all the seeds, that be in the earth, but, when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." *Archer Butler*. (Serm. on S. Matt. vi. 21.)

25 *A certain woman*.—The antiquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. . . . But to be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias, with one. And who had not rather have been the good thief, than Pilate? 2 Cor. vi. 9. (See S. Matt. xxvi. 7. *J. F.*) *Sir Thomas Browne*. (Hydriotaphia, page 44. Edit. London. 1736.)

Whose young daughter had an unclean spirit.—Youth enters upon the journey of life headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to "escape the corruption, that is in the world through lust?" (2 S. Pet. i. 4.) He must, for this purpose, take with him the directions, to be found in the Scriptures of truth. "I have written unto you, young men," says the beloved disciple, "because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He, who became man for our salvation, passed through this state of youth undefiled, that He might, as it were, reclaim and consecrate it anew to God. Let every young man often meditate on this.

Ecc. xi. 9, 10; xii. 1; Ps. cxix. 9. *Bp. Horne.* (Comment. on Ps. cxix. 9.)

Youth is the time of life, wherein we are in greatest danger to run into wild and extravagant courses; our blood is hot, and our spirits unstead and giddy; we have too much pride to be governed by others, and too little wisdom to govern ourselves. The yoke is then especially needful to tame our wildness, and reduce us to a due steadiness and composure of mind. 1 Kings xii. 8; Job xxxii. 7; Titus ii. 6. *Scougal.* (Serm. on Lam. iii. 27, 28.)

26 In this woman we have an example of Baptizing children; for she saith not, "Help my daughter," but "*Help me;*" or, "*Have mercy upon me;*" (S. Matt. xv. 22;) the sins of children being forgiven, through the faith of their parents, when they are little ones. Hence hath grown the custom in the Church that the faithful promise for their children unto God, when they, by reason of their age, cannot promise for themselves. *Remigius.*

"Have mercy on *me;*" as if she were afraid lest her own sins were the cause of her daughter's sickness. Ex. xx. 5; 1 Kings xvii. 18; S. John ix. 2. *Chr. Sutton.* (Disce Vivere, c. 12.)

He answered her not a word. (S. Matt. xxv. 23.)—How many courtiers go, a hundred times a year, into the Prince's presence-chamber, without hopes of speaking to him, but only to be seen by him, and to pay him their duty. So ought we to come to holy prayer, purely and merely to pay our duty, and testify our fidelity to God. And, should it please His Divine Majesty to speak, and entertain Himself with us by His holy inspirations and interior consolations, it would doubtless be to us a great honour and most delightful pleasure; but, should it not please Him to do us this favour, but leave us, without taking any more notice of us, than if we were not in His Presence, we must not therefore depart, but remain before His Sovereign goodness with a devout and reverential carriage: and then, observing our diligence, our patience, and perseverance, He will, when we again come before Him, favour us with His consolations and make us experience the sweetness of holy prayer. Yet, if He should not do so, let us rest content that

it is an exceeding great honour for us to come before Him, and to be admitted into His Presence. Ps. cxxiii. 1, 2; Gen. xlix. 18; Lam. iii. 22—26; Jer. xlv. 5. *François de Sales*. (Introd. to a Devout life, p. ii. c. 9.)

27 If God invariably listened to every suppliant, He might appear to us to act, rather from some necessity, than from His own free-will. Ps. cxxxv. 6; Rom. ix. 15, 16. *S. Ambrose*.

The mother makes a pretence of casting to the ground the dear child in her arms, so that the child may cling more closely to her. Gen. l. 20; S. Luke xxiv. 28. *Simon Cassianus*. (In *Evang.* lxiv.)

28 *Yes, LORD*.—Oh, rare example, in a heathen, of resignation to the will of God, of complacency and satisfaction in the general arrangements of His Providence, which he is the best Christian, who imitates! . . . Would God, that men would imitate the humility of this pious Canaanite; that they would consider the scanty measures of the human intellect; rest satisfied in the general belief of the Divine goodness and wisdom; and wait for the event of things to clear up the things, “hard to be understood,” in the present constitution of the moral world, as well as in the Bible! Ezek. xviii. 25; 1 Sam. iii. 18; Ps. cxxxi. 3. *Bp. Horsley*. (Serm. on S. Mark vii. 26.)

It is the peculiar business of faith’s eye to see in the dark. Rom. iv. 19—21; Heb. xi. 27. *Toplady*.

Nothing can be more engaging, than the patient, humble, devout, fiducial behaviour of a good Christian under the pressure of a long affliction; and our holy Religion never appeared more charming, than when the Church was in tears and under a cloud of sorrow. Rev. ii. 3. *Dr. Bragge*. (On the Miracles.)

Thus, for reasons, which, though we know not yet, our knowing of God may assure us to be both wise and just, a pious soul may sometimes be reduced to so sad a condition, that the face of heaven does to her appear perpetually overcast, and the tokens of God’s displeasure do so closely follow one another, that to borrow Solomon’s phrase, “the clouds return after the rain:” but if, notwithstanding all this, the seemingly deserted soul, do, like the good ground mentioned in the Gospel, bring

forth fruit with perseverance; if prayer, charity, resignation, and those other Divine graces, that are wont to be the proper and genuine productions of God's Spirit, do flourish and prosper in the soul, we may safely conclude that soul, though never so disconsolate, to be in the state of grace, and that she really receives the blest assistances of Him, who can alone give the increase (to the seeds of piety and virtue), though not in the glad and conspicuous way of an unclouded heaven, yet in the effectual, though secret, method of fructifying influences; and we may reasonably hope, that He who has not only begun a good work, but carried it on through such impediments and disadvantages, will perfect it, by bringing the slow, but yet gradually, ripening fruit to the due perfection. . . . We must not hastily conclude it winter with the soul, though the heaven be lowering, provided the earth be fruitful; but remember that the saving influence of God's Spirit may be, where His comfortable presence is not perceived. The living in sensible comforts and joys, is rather a part of our reward, than of our duty; and that (consequently) it may save many modest and pious persons a great deal of disquiet, if they would learn to judge of their spiritual condition, rather by the duties and services they pay God, than by the present consolations He vouchsafes them; or, in a word, rather by what they do, than by what they feel. Eccl. viii. 12; Job xiii. 15; Ps. lxix. 3; Isa. l. 10.

R. Boyle. (Occasional Reflections, s. iii. 5.)

- 29 The Gentiles were once *dogs*, and the Jews God's *children*, and the Gentiles glad to lick up their *crumbs*: but now we are the children, and they the dogs; we sit at CHRIST's table, and they are glad to glean that, which falleth from us. The dew was first only on the fleece, and not on the ground; but after on the ground, and not on the fleece. (Judg. vi.) The Jews are the fleece, the Gentiles the ground, and the dew is Grace, saith Theodoret. The wheel of the world (S. James iii. 6) is turned quite contrary. The Sun long since is set in the east, and is risen in the west. x. 21; Rom. ix. 12, 13; S. Jude 6. *Dr. Richard Clerke.* (Serm. on S. Luke ii. 32.)

For this saying.—*Est quædam prævaricatrix modestia; est quædam sancta impudentia*; there is a kind of modesty, that betrays us;

and there is a holy and sanctified impudence, when with the woman here we will not be answered, neither with silence, nor with a denial, nor with a reproach. "Though He kill me," says Job; "Though He call me a dog," says the woman here, yet will I pray and double my cry. *Hæc est illa Deo grata vis.* This is that welcome "violence," with which "the kingdom of heaven is taken by force." This is the way, by which God delights to be wooed and won. Gen. xxxii. 26; Heb. v. 7. *Farindon.* (Serm. on S. Matt. xv. 25.)

Oh, let the LORD's remembrancers give Him no rest! There is a kind of Omnipotency in prayer, as having an interest and prevalence with God's Omnipotency. It hath loosed iron chains (Acts xvi. 25, 26): it hath opened iron gates (Acts xii. 5, 10): it hath unlocked the windows of heaven (1 Kings xviii. 41): it hath broken the bars of death (S. John xi. 40—43) . . . How should this encourage us to treasure up our prayers? to besiege the throne of grace with armies of supplications? to refuse a denial? to break through a repulse? He hath blessed those, whom He did cripple. (Gen. xxxii. 25, 28.) He hath answered those, whom He did reproach. He hath delivered those, whom He did deny. (Judg. x. 13, 16.) In all the afflictions of CHRIST, when prayers are strongest, mercies are nearest. Acts xii. 5, 12. *Bp. Reynolds.* (Serm. on Hos. xiv. 2.)

The strange and repulsive conduct of our Blessed LORD towards this Gentile woman seems to have almost been a literal fulfilment of the prophecy of Isaiah, spoken of God's general dealings, so mysterious and apparently harsh, toward all the Gentile race, left, as they were, for a season, as outcasts, (Eph. ii. 12;) God's mercies being limited to His "family," His favoured Israel. This woman saw "the end of the LORD, that the LORD is very pitiful and of tender mercy." (S. James v. 11.) And so it is written, "Rejoice, ye Gentiles, with His people." (Rom. xv. 10.) The words of the prophet are at Ch. liv. ver. 6—11. "The LORD hath called thee, as a woman forsaken," &c., &c. Nor should we omit to observe that, as it was the affliction of her *daughter*, that brought the Syrophœnician in accepted prayer to the Redeemer, so the parallel holds good, and finds its completion in the subjoined promise,

(verse 13,) "All *thy children* shall be taught of the LORD; and great shall be the peace of *thy children*." Acts ii. 39. *J. F.*

31 And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto Him one that was deaf, and had an impediment in his speech: and they beseech Him to put His hand upon him.

33 And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue;

34 And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak.

33 Surely, He, at the word of whose mouth the Heavens were made, was submitting Himself as "the Son of Man," and withholding Almighty power in apparent difficulty, and under the bands of human infirmity. And both of these instances, (viii. 22—27; miracles, only recorded by S. Mark,) are followed by the strait charge not to divulge them; a still further indication of the withholding and restraining the greatness of His Divine power on these occasions. *Isaac Williams*. (Thoughts on the Study of the Gospel. P. i. s. 5.)

When God, in healing one and the same kind of human infirmity, at all departs from His usual mode of operation, He leads us to examine more closely the causes of His so doing. The place

was Bethsaida (viii. 22), reproved by the LORD for its unbelief. (S. Matt. xi.) Taking the blind by the hand, He conducts him safe out of the dwellings of the infidel; He raises him from the seat of the scornful; that He might give faith to his soul, before sight to his eye; heal his mind, before his body; *ante præberet humani ducatús obsequium, quàm Divinæ virtutis operaretur insigne*—might draw him with the “cords of a man” in thus gently leading him, before He wrought on him the wonders of Divine power. ii. 5. *Pet. Chrysologus*. (Serm. 176.)

34 *Looking up to heaven He sighed*.—Not that He, who Himself gave, what He asked, did this from any necessity; but He would rather teach us to direct our sighs to Him, who reigneth in heaven, imploring Him to open our ears by the grace of His Holy Spirit, and to loosen our tongues by the unction (*salivam*) of His mouth, which is the knowledge of the Divine art of ordering our speech, that we may preach His Gospel. Exod. iv. 10—12; Acts ii. 4; Eph. vi. 19. *S. Gregory*.

Quasi homo, ingemuit; quasi Deus, curavit. As a man, He *sighed*; but, as God, He wrought the cure. viii. 12; S. Matt. iv. 2. *Bede*.

In our endeavours to do good, we may well *look up to heaven and sigh*; not so much grieving at those objects of misery, which we desire to relieve, as sighing under a deep sense of our own misery, imperfection, and unworthiness, in the discharge of our duty. Our sigh will speak to this effect; “When we have done all, we are unprofitable servants. Pardon, LORD, the iniquity of our holy things!” 2 Chron. xxx. 19; Ps. cxxx. 3; S. Jude 21. *J. F.*

The Evangelist retained the *Syriac* word; that he might shew how easy it was for CHRIST to heal this wretched man, as He, who using a familiar and ordinary word, perfectly restored him. v. 41. *Edw. Leigh*.

35 CHRIST first opened his *ears*, then untied his *tongue*; because we must hear well, before we can speak well. Job xxxii. 6, 7; Prov. xv. 2; S. James i. 19. *Pontanus*.

Two things illustrate CHRIST’s omnipotent power, in acting this miracle—celerity, for that He did it so suddenly; perfection, for that He did it so soundly. Ps. cxi. 2. *Maldonate*.

He, whose tongue was loosed, and whose ears were opened, first made use of these recovered faculties in discoursing with JESUS; he whose eye was restored, first employed his sight in gazing on JESUS. What an accession to the grace of each miracle! What a means of sanctifying the ear, the tongue, and the eye, and of training them to their proper office, the glory of God! viii. 25; Job xxix. 11; Acts i. 11; iii. 8; x. 46. *J. F.*

37 *He hath done all things well.*—*Verus plausus*, a just acclaim!

God, at the Creation, saw that each and every one of the creatures made was "very good," (Gen. i. 31;) all His mighty works, as they regard the human body, and His doctrine, as it concerns the souls of man. Our bodies want food, a covering from without, and tender care. He convened the multitude of fishes in the net, that He might provide abundantly food for man. He converted the aliment of water into the more worthy aliment of wine, to cheer man's heart. He commanded the fig tree to wither away, because it failed in its appointed office of yielding food for man. He distended the scanty supply (*penuriam dilatavit*) of loaves and fishes, so as to fill a host of people. He reproved the winds for threatening the voyagers. None of His miracles were for judgment; all were for kindness, all for the body of man. Ps. civ. *Lord Bacon.* (Med. Sacræ.)

Be not satisfied when you have done a good work, unless you have also done it *well*; and when you have, then be careful that vain-glory, partiality, self-conceit, or any other folly or indiscretion, snatch it not out of your hand, and cheat you of the reward. (v. 38. *He charged them, &c.*) Rom. xiv. 16; Hab. i. 16; S. Matt. xxv. 37. *Bp. J. Taylor.* (Advice to his Clergy, s. ii. 23.)

Take this, as a rule in Divinity, that, when God commands a duty, all the circumstances, included in the duty, must be observed; or else that duty is not done aright. 2 Chron. xxv. 2; 2 Cor. vii. 11; Rev. iii. 2. *Chr. Love.* (Serm. on 1 S. Pet. ii. 10.)

An instrument is not in tune, except it have all the strings; and those will not make good music, if the musician have not wisdom to make every string speak in its due time. The Christian is not in tune, if he takes not in all the duties of his place and calling; neither will the performance of them be harmo-

nious in God's ears, if every one be not done in its proper season. O! my friends, labour not only to do the duty of your place, but that duty in its own place also. Eccl. iii. 11; Eph. vi. 11, 13; Rev. ii. 19, 20. *Gurnall*. (On the Christian's Armour, Epis. Dedic.)

Omnia ritè potes, facis et Deus omnia ritè;
 Nec modus est operis, meta nec ulla, Tuis. . .
 Dædala Te loquitur tellus, Teque aura fatetur,
 Te sonat immensum fluctus et unda Patrem. . .
 Tu pueris solvis lactentibus ora tenellis;
 Magna Tibi quorum nomina voce paras.
 Surdis auditum præbes, mutisque loquelam;
 Prædicet hic laudes, audiat ille Tuas. . .
 At mihi Tu labia hæc, Tu linguæ vincula solve,
 Et mea facundis imbuito ora sonis.
 Vox Tua purgatos, Genitor, mihi personet aures,
 Et penetret summos cordis ad usque sinus.

Pantaleon Candidus. (Levitèr immutatum.
 Precat. Dominic. l. iv.)

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them,

2 I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And His disciples answered Him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And He asked them, How many loaves have ye? And they said, Seven.

6 And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and He blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and He sent them away.

1 It is very observable that our SAVIOUR had a continual care, that none, who followed Him, should want. Isa. xxxiii. 16; S. Matt. vi. 25, 34; Deut. viii. 15, 16; S. Luke xxii. 35. *Edw. Leigh.*

2 Thou, who hadst such pity on the bodies of men, that Thou wouldst not *send them away fasting*, Oh, let not our souls be unfed, when with humble faith we wait upon Thee for our spiritual nourishment, lest we faint in the way of our pilgrimage here. Ps. xxiii. 5; S. John vi. 34. *Austin.* (Medit. 126.)

If Thou art so kind to such, as seek for Thee, what wilt Thou be to those, who find and obtain Thee? S. Matt. vii. 8. *S. Bernard.*

He hath very little of his LORD'S *compassion* in him, and holy zeal for the kingdom of God, and love to those, who have the same hopes and fears with himself, who thinks much to suffer repeated inconveniences, and debar himself of what otherwise he might enjoy not only with innocence, but great advantage; when he may be the happy instrument of relieving the greatest necessities, and promoting the salvation of those, for whom CHRIST died. vi. 34; 1 S. John iii. 17—19; 2 Tim. ii. 10. *Dr. Bragge.* (On the Miracles.)

4 *From whence can a man, &c.* (vi. 52.)—Because a like dulness of soul is likely every day to creep upon us, we must be the more

on our guard, lest aught should so distract our minds, as to make us forget God's benefits. The experience of the past should rather lead us to hope for a repetition of those favours, which once, or often-times, God hath vouchsafed to us. Ps. lxxviii. 20; ciii. 1—6; 2 S. Pet. i. 9. *Calvin.*

- 6 In dividing the bread He used the Ministry of His disciples, as the stewards and disposers of His riches. Be it therefore corporal, or Spiritual, sustenance we receive, although it be at the hands of men, yet it is unto us, as if CHRIST Himself, in His own person, did reach out His hand from heaven to feed us. They are therefore too nice, which refuse their meat, because they like not the man, by whom it is brought and set before them. They, by whose means we are made partakers of good things, are unto us the Angels of God, and ought accordingly to be honoured, of what quality soever they be in themselves. The food, which they gave to the people, did miraculously grow by diminishing, and by consuming increase. So it was with the meal and oil of that poor widow of Sarepta. (1 Kings xvii. 16.) It was in sight, too little to suffice one; in use, it proved more than sufficient for many. So it is with all the graces and gifts of God; they grow in the hands of him, that spendeth; and in the coffers of him, that saveth, they waste. S. Matt. xxiii. 2, 3; S. Luke vi. 38; Prov. xi. 24; S. James v. 1—4. *Abp. Sandys.* (Serm. on S. John vi. 1, 2.)

Gave to His disciples, &c.—As the loaves and fishes, though they increased and multiplied in the hands of the Apostles, were made effectual to the sustenance of the multitude, and derived all their efficacy from the power of CHRIST's working in them, so it is in the administration of His Sacraments; for, though they must needs be received from the hands of His ministers, they are made effectual instruments of grace, solely through the operation of His Spirit, working by them and in them. xvi. 20; 2 Cor. iv. 7; x. 4. *Dean Lowe.* (Serm. on S. John vi. 14.)

“Man shall not live by bread alone.” (Deut. viii. 3:) that is, his meat would not keep him alive, but by the Word, spoken to Adam and to Noah; “Every moving thing that liveth, shall be meat for you.” (Eph. v. 26; 1 S. Pet. i. 23.) By this

general blessing heathens are nourished ; but, not being sanctified by prayer, that is, by the prayer (or grace) of every particular person at every meal, it preserves their lives to no other purpose, than that of beasts ; whereas the meals of Christians are sanctified by prayer, as well as by God's general blessing. What a scandalous thing is it to take our food, without being mindful, who bestows it on us. S. Paul "gave thanks" in the presence of the heathens ; yet Christians are ashamed to do it before Christians. S. Matt. x. 33 ; Acts xxvii. 35 ; 1 Tim. iv. 4, 5. *Bp. Wilson.* (Maxims.)

7 The Omnipotence of the LORD was *quasi fons panis*, a fountain, casting forth bread. Ps. civ. 27, 28. *S. Augustine.* (In Joan. tr. ix.)

Huc nitido, precor, intuitu	Te sine dulce nihil, Domine ;
Flecte salutiferam faciem,	Nec juvat ore quid appetere,
Fronte serenus ; et inradia,	Pocula ni prius, atque cibos,
Nominis ut sub honore Tui	Christe, Tuus favor imbuerit,
Has epulas liceat capere.	Omnia sanctificante fide.

Fercula nostra Deum sapiant ;
 Christus et influat in pateras :
 Seria, ludicra, verba, jocos,
 Denique quod sumus, aut agimus,
 Trina Superne regat pietas !

Prudentius. (Cathemerinon ; Hymn. iii.)

10 And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him.

12 And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign ? verily I say unto you, There shall no sign be given unto this generation.

13 And He left them, and entering into the ship again departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when JESUS knew *it*, He saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And He said unto them, How is it that ye do not understand?

11 Such a *sign*, as Joshua gave, when he stopped the sun; Samuel, when he called down thunder; Isaiah, when he made the shade on the sun-dial go back. xvi. 17, 18; S. John ii. 18; xiv. 8. *Beza*.

12 In the last chapter our LORD taught us to weep over the sufferings of our brethren; for, before He opened the eyes of the blind man, He *sighed*. (vii. 34.) Here He would have us bewail their sins and wickedness, and to express a far greater depth of sorrow; for it is now recorded of Him, that He "*sighed deeply in His spirit*." So much worse is the evil of

sin, than any harm, that can befall the body. Of this mind was the Psalmist. (Ps. cxix. 53, 136.) Suffering calls forth the spontaneous tear of natural sympathy: but the sight of sin sinks deep into the spiritual man inflicting a wound on his innermost soul. Jer. ix. 1; Phil. iii. 18. *J. F.*

Our LORD *sighed*, in order to demonstrate the greatness and grievousness of sin, which is not cured, but by the sighing and suffering of the SON of GOD. *Jacob de Voragine.* (Serm. i.)

He gives *no sign* to those, who had already signs enough, to those, whose obstinate minds nothing would convince. But in the next chapter He does give a sign, in His own Transfiguration, and the appearance of Moses and Elias; for the persons, to whom He gave that sign, were such, as needed it, and were also fit in the singleness and docility of their minds to receive and entertain it. This is GOD's rule; thus we see what we have to expect. iv. 25; S. Luke xvi. 31; S. Matt. vi. 22, 23. *J. F.*

13 The sea must be passed: on the sea you cannot walk; therefore pass in a ship. Save yourself by all means from drowning: if you cannot swim, catch hold of a plank; float on the wood; let the Cross bear you over safe. Acts ii. 40; xxvii. 44. *S. Augustine.* (in Ps. li.)

15 *He charged them, &c.*—Certainly there is no chemistry, like that of Grace; for the brass is turned into gold, and actions of temporal intercourse into worship. A Christian is always doing his great work, obeying GOD and glorifying GOD, in his intercourse and relations with men. vii. 37; Acts x. 38; 1 Cor. xv. 58. *Dr. Manton.*

Of *leaven*, in the Gospel, I find three sorts interpreted to our hands, that we cannot mistake. CHRIST willed His disciples, to beware of the leaven of the Pharisees and Sadducees. It is after said, He meant it of their doctrine, that was full of corrupt leaven. 1. *The Pharisees*; of the leaven of superstition, consisting in phylacteries, phrases, and observances, and little else. 2. *The Sadducees*; of a leaven, that smelt strong of profaneness, in their liberty of prophesying, calling in question angels, and spirits, and the Resurrection itself. 3. And a third leaven CHRIST names, *the leaven of Herod*: ware that

too; many times, it is the bane of true religion, when God's truth and worship must be moulded up with Jeroboam's and with Herod's ends, squared to them, just as it is fittest to do their turns; that Jeroboam may be safe.—No superfluous *caveat*—many times, this marreth all. Let all be abandoned—Pharisees, Sadducees, Herods; and the Truth take place. 1 Thess. ii. 3—6; 2 Cor. xi. 3; Rev. xxii. 15. *Bp. Andrewes.* (Serm. on 1 Cor. v. 7, 8.)

Erroneous corrupt doctrine is like leaven. 1. In regard of the commonness. 2. In regard of the quantity, little. (1 Cor. v. 6.) 3. In regard to the quality, like—(resembling in appearance, S. Matt. xiii. 29,)—as that to dough. 4. In regard of its spreading property. (vii. 4, 8, 13; Acts xx. 30.) 5. In regard of its effects; leaven soureth, heateth, swelleth. S. Matt. vi. 16; Col. ii. 21; Acts vii. 54, 57; Col. ii. 18. *Edw. Leigh.*

16 Some may ask, how *they had no bread*, when they had just filled the seven baskets? But Scripture relates that they had forgotten to take them with them, a proof how little care they had for the flesh in other things; since, in their eagerness to follow the LORD, even the necessity of refreshing their bodies had escaped from their minds. S. John iv. 28. *Bede.*

22 And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

23 And He took the blind man by the hand, and led him out of the town: and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And He sent him away to his house, saying,

Neither go into the town, nor tell *it* to any in the town.

23 This was the same guilty Bethsaida, within whose walls those "mighty works" of the LORD had been done, which failed in producing any good effect; the city, which therefore drew upon itself His just denunciation; "Woe unto thee, Bethsaida." (S. Matt. xi. 21.) For this reason our LORD took this blind man *out of the city* of the blind, a city so unworthy to behold the miracle; and, after He had healed him, for the same reason, forbade his returning thither, and his telling any of the people there his miraculous cure. (ver. 26.) "To him, that hath not, shall be taken away even that he hath." Blind Bethsaida, that would not see, when the light of heaven shone within its walls, is justly abandoned, consigned to irremediable darkness; hence to none of her city is the LORD sent, but to this blind man. (S. Luke iv. 25—27.) In the mean time, what a beautiful picture is placed before us of the loving and condescending grace of the SAVIOUR, "the good shepherd," stooping so far, as to *take the blind by the hand*, and to *lead him*. Here, moreover, as on many other occasions, we have to observe that GOD "does exceeding abundantly above all, we ask or think." They brought the blind man to Him, only for a *touch*. See like instances of super-abounding grace. vi. 42, 43; vii. 32, 35; x. 13, 16. *J. F.*

More gladsome to the eye of the man, whose sight was recovered, was the view of nature, displayed in the heavens and the works of GOD, than of the work of man in the town. Ps. civ. 10—24. *Bengel.*

Alms, which have almost always had a secret channel, flow purer into the bosom of GOD, than when unavoidably sullied and troubled in their course by the praises of the spectators and the inevitable complacency of self-love: they resemble rivers, which have chiefly pursued their way under ground, and carry their bright and clear waters into the sea; while those, which have openly traversed the plains and countries, usually drag with their muddy stream the wrecks, carcasses, and filth, they have collected in their course. S. Matt. vi. 1—5. *Massillon.* (Serm. 3rd Sunday after Easter.)

24 I find but one example, in all Scripture, of any bodily cure, which our SAVIOUR wrought by degrees: only the blind man, whose weak faith craved help by others, not by himself, *saw men first like trees*; then in their true shape: all other miraculous cures of CHRIST were done at once and perfect at first. Contrarily, I find but one example of a soul fully healed, that is, sanctified and glorified, both in a day: all other, by degrees and leisure. The steps of grace are soft and short. Those external miracles, He wrought immediately by Himself; and therefore, no marvel, if they were absolute, like their Author. The miraculous work of our regeneration He works together with us: He giveth it efficacy; we give it imperfection. iv. 28; Phil. ii. 12, 13; Eph. iv. 30. *Bp. Hall.* (Holy observations, 88.)

The gradual and partial process of the recovery seems to intimate weakness of faith in the man cured. Ps. xviii. 26. *Isid. Clarius.*

He restored sight to this blind man by degrees; and He probably did so, that He might give a standing proof, in this man, of His own perfect freedom in dispensing His benefits, and that He was not so tied down to a fixed rule, as not to be able to exert His power this way, or that. . . . Thus the grace of the LORD, which before was suddenly poured out on many, *quasi guttatim defluxit*, gently descended, as it were, drop by drop on this man. S. John iii. 8; Rom. xii. 3; 1 Cor. xii. 11. *Calvin.* GOD is to us, according to our capacity. Objects affect, as subjects are capable. Ps. lxxxi. 11. *Dr. Whichcote.* (Cent. ix. Aphor. 856.)

Fasciculus viridis, simul ut jactatur in ignem,
Non ardet; manat fumus at inde gravis.
Post coctis sensim lux quædam humoribus exit:
Ac demum exiliens maxima flamma micat,
Sic animo cæcus qui multis extitit annis
Non pulsa ex oculis omnia nocte (?) videt:
Palpat enim primùm, atque alios videt, arboris instar,
Pergere; tum claro lumine cuncta notat.

S. Matt. xii. 20. *Billius.* (Anthol. Sacra. lxii.)

25 In the plainest text there is a world of holiness and spirit-

uality; and if in prayer and dependance upon God we did sit down and consider it, we should behold much more, than appears to us. It may be, at once reading and looking we see little, or nothing, as Elijah's servant. (1 Kings xviii. 43.) He went out once; he saw nothing; therefore he was commanded to look seven times. What now? says the prophet. "I see a cloud rising, like a man's hand;" and, by-and-by, the whole surface of the heavens was covered with clouds. So you may look lightly upon Scripture, and see nothing; look again, and you will see a little; but look seven times upon it; meditate upon it; and then you should see light, like the light of the sun. Joshua vi. 11—16; 2 Kings v. 10; Hab. iii. 2. *Caryl.* (On the Book of Job.)

I must bear witness to the rationalness of God's way. . . . The way, He dealt with me in, was not destructive to the nature of my faculties, but improved them. He enlightened my eyes to see, what He would have me do; and He forced not my will, but swayed it, in a way, suitable to its nature, to a compliance, so far as I went. This was not to force, but gently to bend the will to these things, that really were proper for it to incline to. He always observed the true order of the faculties. He swayed the will so far, as it went in compliance with His work, by sending forth His light into the mind, that, in the true order of things, should guide the understanding. He carried me on to consideration. He did not seek, as it were to entangle the affections, and by them carry my mind away in a hurry, as sin and Satan are wont to do, who guide sinners, as the Philistines did Samson; they first put out their eyes, and then make them grind in their mill. S. Matt. xii. 20; Acts ix. 6, 8, 17—20. *Halyburton.* (Memoirs of his own Life, p. ii. c. 4.)

Lead me, O LORD, from the noise of this world and place me with Thee in Thy holy solitude. Then do Thou open mine eyes, that I may clearly see the way, that leads to my eternal home. And, wherever I go, I will sing Thy praises and publish over the world Thy miraculous mercies. Great, I confess, is the blindness of my heart, and my vicious customs not suddenly to be cured. Oh, put Thy hands again upon me, dearest JESU, and leave me not, till Thou hast perfected my cure and

made me see clearly. Eph. i. 15—19; Ps. xxv. 4; xxvii. 11; Phil. i. 6. *Austin.* (Medit. 129.)

27 And JESUS went out, and His disciples, into the towns of Cæsarea Philippi; and by the way He asked His disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say Elias; and others, One of the prophets.

29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the CHRIST.

30 And He charged them that they should tell no man of Him.

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men.

27 *Sermo in viâ pius.*—An example of godly discourse in travelling *by the way.* Mal. iii. 16, 17; S. Luke xxiv. 13, 14. *Bengel.*

The Country Parson, when a just occasion calleth him out of his parish (which he diligently and strictly weigheth, his parish being all his joy and thought) leaveth not his Ministry behind him; but is himself, wherever he is. Therefore, those he meets *on the way*, he blesseth audibly, and with those, he overtakes, or that overtake him, he begins good discourses, such as may edify, interposing sometimes short and honest refreshments,

which may make his other discourses more welcome, and less tedious. Gen. xxiv. 27; Ps. cxxxix. 3; 2 Tim. iv. 2. *G. Herbert.* (Priest to the Temple, ch. 17.)

Walton, in his life of the excellent G. Herbert, relates several instructive anecdotes, tending to show how strictly that holy man observed his own rule, in being careful to use good discourse *by the way*. (See Dr. Zouch's Edit. page 373—5.) "Thus," he adds, "as our Blessed SAVIOUR, after His resurrection, did take occasion to interpret the Scripture to Cleopas and that other disciple, which He met with and accompanied in their journey to Emmaus, (S. Luke xxiv. 13;) so Mr. Herbert, in his path toward heaven, did daily take any fair occasion to instruct the ignorant, or comfort any, that were in affliction; and did always confirm his precepts by showing humility and mercy, and ministering grace to the hearers." Eph. iv. 29; Col. iv. 6. *J. F.*

30 S. Mark passes over, what the LORD answered to Peter's confession, and how the LORD blessed him, (S. Matt. xvi. 17,) lest, by this way of relating, he might seem to be favouring his master. Prov. xxvii. 2. *Theophylact.*

S. Matthew publishes his shame, when, in the list of the Apostles, he records himself, as "the publican." S. Peter, dictating S. Mark's Gospel, here conceals his own honour, by omitting all mention of the SAVIOUR's praise, bestowed on him. In the same spirit of that genuine humility, which, like charity, "seeketh not her own," he takes care to have recorded in this Gospel what should be read in all ages to his discredit; the severe but just punishment of his folly and presumption, the rebuke of his offended Master—*Get thee behind Me, Satan*. Hence we understand, why S. Mark's Gospel is peculiarly noted, as containing the fullest account of S. Peter's fall. S. Luke xiv. 10; S. James v. 16. *J. F.*

31 LORD, I find that Ezekiel in his prophecies is styled ninety-nine times, and more, by this appellation "*Son of man*;" and surely not once oftener, than there was need for. For he had more visions, than any one (not to say than all) of the prophets of his time. It was necessary therefore that his mortal extraction should be often sounded in his ears, "Son of man,"

lest his frequent conversing with visions might have made him blind with spiritual pride. LORD, as Thou increasest Thy graces in me and favours on me, so with them daily increase in my soul the monitors and remembrances of my mortality: so shall my soul be kept in a good temper and humble deportment towards Thee. S. Matt. xxi. 5; xxii. 11, 12; 2 Cor. xii. 7. *Th. Fuller.* (Scripture Observations. 3.)

After three days.—At the first Passover GOD kept touch with the Hebrews very punctually: at the end of the four hundred and thirty years, in the self-same day it came to pass, that all the hosts of the LORD went out of the land of Egypt. (Ex. xii. 41.) But at the first Easter GOD was better than His word. Having promised that CHRIST should lie, but *three days* in the grave, His fatherly affection did run to relieve Him. By a charitable Synecdoche, two pieces of days were counted for whole ones. GOD did “cut short the work in righteousness.” Thus the measure of His mercy, under the Law, was full; but it ran over in the Gospel. S. Luke xii. 50; S. John xiii. 27; Eph. ii. 7. *Th. Fuller.* (Scripture Observations. 16.)

The LORD not only indulged His exceeding love towards us by means of “the charitable Synecdoche,” noticed by Fuller, but even by antedating the performance of another promise. His promise was that, after His resurrection, His disciples should *see Him in Galilee*. (S. Matt. xxvi. 32; S. Mark xiv. 28; xvi. 7.) Nevertheless, He appeared to them before. Gen. xlv. 1; Dan. ix. 21; S. Luke xv. 20. *J. F.*

33 *And when He had turned about and looked, &c.*—The incidental particulars, which characterize S. Mark . . . seem to indicate that S. Peter—(under whose inspection and dictation this Gospel was confessedly written)—was himself watching with intense interest these circumstances, and especially our LORD’s own Person, bearing, demeanour, countenance, feelings—all, that was human. And it would seem, that it was, but at a late period of our LORD’s ministry, that the full knowledge of our LORD’s unspeakable Godhead was revealed to him (S. Matt. xvi.) . . . Up to this period, it was our LORD’s human Person, *the Son of man*, that he was watching; while the radia-

tions of our LORD's untold Divinity, as through His earthly tabernacle, were by degrees breaking out upon him more fully and perfectly; as GOD the FATHER was revealing unto him that, which flesh and blood had not told him. Prov. iv. 18; Rom. i. 17. *I. Williams.* (Thoughts on the Study of the Gospel, P. i. s. 5.)

It is evident that the temptations of the devil are most strong, after GOD's people have discharged some extraordinary duties to GOD, or have received most discoveries from GOD. You find that, immediately after the celebration of the LORD's Supper, the devil desired to winnow the disciples. (S. Luke xxii. 23.) So you find that, after CHRIST had "fasted forty days and forty nights," He was tempted of the devil; "no sooner," as Bp. Hall observes, "was He out of the water of Baptism, but He was in the fire of temptation." The Israel of GOD can be no sooner out of Egypt, but this hellish Pharaoh pursues them. (Exod. xiv. 5—8.) And Hezekiah had no sooner kept the solemn Passover, but Sennacherib comes up against him. (2 Chron. xxxi. ; xxxii.) Thus S. Peter, after he had made such a glorious confession of his faith, (S. Matt. xvi. 16, 17, compared with xvi. 22, 23,) and had discovered more grace, than all his lifetime before, is found suddenly by an instigation from the devil beginning to rebuke CHRIST and counselling Him to spare Himself. . . . You may gather from that connection between those two petitions in the LORD's Prayer, "Forgive us our trespasses, and lead us not into temptation," that no sooner can we get the evidence of our pardon, but we may expect to be tempted of the devil. 1 Cor. x. 12; 2 Cor. xii. 7; 1 Tim. iii. 6. *Chr. Love.* (Serm. on 2 Tim. ii. 1.)

Get thee behind Me.—Petrus, præcedendo, Satanas erat; sequendo, discipulus erit. S. Peter, in going before the LORD, was like unto Satan; in following behind Him, he will approve himself, as a true disciple. S. John xxi. 19. *S. Augustine.* (In Ps. 32.)

The intention, be it granted never so good, is insufficient to warrant an action good, so long as it faileth, either in the object, or manner, or any requisite circumstance whatsoever. Saul pretended a good end, in sparing the fat things of Amalek, that he might therewith do sacrifice unto the LORD; but GOD

rejected both it and him. (1 Sam. xv. 20.) We can think no other, but that Uzzah intended the safety of God's ark, when it tottered in the cart, and he stretched out his hand to stay it from falling; but God interpreted it a presumption, and punished it. 2 Sam. vi. 6, 7; Rom. xiv. 16. *Bp. Sanderson.* (Serm. on Rom. iii. 8.)

The devil may move you to do good; but then, it may be, it is that he may hinder you in the doing of a greater good. S. Peter's motion here was naturally good; he showed it in his love to CHRIST; it was a very loving motion; but yet the devil was in it too, and therefore CHRIST calls him *Satan*. Now the Spirit of God will so move you to the doing of one good thing, that it shall not jostle out the performance of another. *Chr. Love.* (Serm. on 2 Tim. ii. 1.)

34 And when He had called the people *unto Him*, with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His FATHER with the holy angels.

34 To *deny ourselves*, and to *take up our cross*, are two expressions, which each of them import the Christian's obligation to suffer; for, as a man may suffer two ways, viz., either by his own act, when he inflicts anything uneasy upon himself, or by

another's act, when any such thing is inflicted on him from without; so these two expressions have a direct regard to these two kinds of suffering. *Self-denial*, which is a man's own act, requires no less, than that a man should suffer from himself by voluntary inflictions, (Rom. viii. 13; Col. iii. 5;) and *taking up our cross*, which is the submitting to another's act (for it was part of the condemned man's sentence, to bear his cross to the place of execution;) this, I say, requires a submissive and patient bearing of involuntary evils, (1 Sam. iii. 17, 18; Job ii. 10,) or such, as God's providence ordains to come upon us from other hands. (2 Sam. xvi. 9—12.) And both these are essential parts of the Christian's duty, both necessary to the ends of virtue, and both obliging all those, that will follow our LORD in "the way, that leadeth unto life." *Dean Young*. (Serm. on S. Matt. xvi. 24.)

Those afflictions those contrarieties to our self-love and self-will, which come upon us by the evident will and appointment of GOD, our Heavenly FATHER in CHRIST, are infinitely more easy and sweet to bear, than those, which we may inflict upon ourselves. The former are more defined in their character; there is less uncertainty about them; we see at once our path; we are called to a cheerful and entire resignation, under the fullest persuasion that *the cross* must be for our good. Where it is left to our own choice to *deny ourselves*, though in essentials our course must be plain, yet in the particular measures of duty, the times and seasons, there may be cause for doubt and perplexity, perhaps ensnaring the conscience, and even bringing us into bondage. Here Pastoral advice and direction are often most serviceable. Nevertheless, since "through much tribulation we must enter the kingdom of heaven," if we timidly shrink from voluntary acts of self-denial, we must lay our account to be corrected and chastened of our Heavenly FATHER by crosses of greater number and severity, than would otherwise be the case. It has been well remarked on this text, that the cross is easier to the man, who *takes it up*, than to him, who drags it along; and, again, that we read in Scripture of *taking it up*, but we never read of laying it down. Jer. x. 19. *J. F.*

I think I may truly say, that this self-denial is a duty never so much as in kind required before by God in the Old Testament, nor by the laws of nature, or canons of any other religion; and so a peculiar Christian duty It is observable what a character the Spirit of God sets upon *the cross*, that is, tribulation or affliction here, that it is the happiest blessedest estate, the most comfortable joyful condition, that a Christian can meet with. This riddle and paradox, or prodigy to carnal reason, is become the most ordinary, beaten, acknowledged truth in the New Testament. S. Matt. v. 10; Col. i. 24; S. James i. 2; 1 Thess. iii. 3, 4. *Dr. Hammond.* (Tract. Of Taking up the Cross.)

35 *Whosoever will save, &c.*—As if one should say to a husbandman, “If you spare and keep your grain, you lose it; if you sow it, *renovas*, you give it life.” For who is so ignorant, as not to know, that the grain sown is lost to our sight, and perishes in the earth? *Sed unde putrescit in pulvere, inde virescit in renovatione.* But, by the very means of rotting in the dust, it springs forth to a renewal of life. S. John xii. 24, 25; 1 Cor. xv. 36, 37. *Bede.*

It is in our power at any time to escape your torments by denying the Faith, when you question us about it; but we scorn to purchase life at the expense of a lie; for our souls are winged with a desire of a Life of eternal duration and purity, and of immediate conversation with God, the FATHER and Maker of all things; we are in haste to be confessing and finishing our faith, being fully persuaded that we shall arrive at this Beatific state, if we approve ourselves to God by our works, and express by our obedience our passion, for that Divine Life, which is never interrupted by any clashing evil. Phil. i. 20—24; Heb. x. 34; xi. 35. *Justin Martyr.* (Apol. s. viii.)

36 *The soul* is all that, whereby we may be, and without which we cannot be happy. Ezek. xviii. 27. *Bp. J. Taylor.*

Thou must leave thy rich land, and thy well-built house, and thy pleasing wife; and of all the trees of thy orchard or thy wood, nothing shall attend thee to the grave, but oak for thy coffin, and cypress for thy funeral. It shall not then be inquired, how long thou hast lived, but how well. None below will be concerned, whether thou wert rich or poor, but all the spirits

of light and darkness shall be busy in the scrutiny of thy life; for the good Angels would fain carry thy soul to CHRIST, and, if they do, the devils will follow and accuse thee there; and, when thou appearest before the righteous Judge, what will become of thee, unless CHRIST be thy advocate, and GOD be merciful and appeased, and the Angels be thy guards, and a holy conscience be thy comfort? There will to every one of us come a time, when we shall with great passion and great interest inquire, how have I spent my days? how have I laid out my money? how have I employed my time? how have I served GOD? and how repented me of my sins? And upon our answer to these questions depends a happy, or an unhappy Eternity: and Blessed is he, who, concerning these things, takes care in time. 2 Cor. v. 10, 11; Deut. xxxii. 29; Ps. xc. 12. *Bp. J. Taylor.* (Serm. preached at the Funeral of Sir George Dalston.)

Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world, than out of a dream. Ps. xlix. 16—20; lxxiii. 18, 19. *Bonnell.*

And must I die? Will not all my riches save me? I could purchase a Kingdom, if that would save my life! What! is there no bribing death? Ps. xlix. 8; 1 Thess. v. 3. *Card. Beaufort.* (On his death-bed.)

As our souls were made of no part of the world, so 'tis in vain to look for their proper satisfactions in it The love of the world must now needs be enmity with GOD (S. James iv. 4); because to place our affection here is to vilify that better provision, which He has made for us Our soul is chiefly our self; and who would engage that for a pitiful share in the world, which our SAVIOUR tells us is "more worth than the whole?" S. Luke ix. 25; Heb. xi. 13—17. *Dean Young.* (Serm. on S. John xv. 22.)

Oh, think, what great losers they must needs be, who lose their souls, to gain the world; and must at last lose the world too, together with their souls! Prov. iii. 13—18. *Bp. Hopkins.* (Serm. on Eccl. i. 2.)

Who, when, and what thing shall be my comfort, when I shall be included in these extreme straits, having on one side my sins accusing me; on the other, justice threatening me; above, an

angry Judge condemning me, beneath, hell open and the boiling furnace ready to devour me; before, the devil with bitter scoffs and upbraidings hailing me, behind, the saints and my nearest friends, not only forsaking me, but rejoicing and praising God for His justice in my damnation; within, my conscience tearing me; without, the powers of heaven shaken and dissolved, the elements shivered in pieces, the whole world flaming, and all damned souls, crying and cursing round about me? O indignation of the Almighty, fall not upon me! For I have neither power to resist Thee, nor patience to bear Thee, nor place to avoid Thee! Heb. x. 27; Rev. vi. 15—17. *Sir John Hayward.* (The Sanctuary of a Troubled soul. 1607.)

Quid *Crucem* refugis, superbe, vilem?
 Duram quid refugis, voluptuose?
 Frustrâ, ne dubitetis, estis ambo.
 Non patet fuga nec tibi, nec illi.
 Iter nam Crucis omnibus terendum;
 Pondus est Crucis omnibus ferendum.
 Nec Crucis fuit ipse Christus expers,
 Christi nec genitrix, nec hi, superna
 Quos nunc indigetes recepit aula.
 Ergo quâ ratione, quove jure
 Vobis eximiis licebit esse?
 Omni, credite, destinata ab ævo,
 Cunctis stat sua Crux, manetque cunctos;
 Nec quisquam potis est, licet repugnet,
 Declinare. Jugum fugisne Christi?
 Te Christi, Crucis, et salutis hostis
 Confestim graviore degravabit.

An lubet magis abnegare temet,
 Et pedes Domini sequi libenter?
 Jam jugum Crucis esse denegabis
 Asperum, grave, triste, permolestum:
 Nam, Christo duce, gratiâ juvante,
 Senties leve pondus, et suave;
 Mortem quod faciat quietiorem,
 Vitam quod tribuat beatiorem.

Hæftenus. (Regia Via Crucis. Argument. Lib. i.)

38 *The Son of man*.—This title has a peculiar connection with His coming in visible glory. xiii. 26; xiv. 62. *Bengel*.

Talis in monte apparuit, qualis in die Judicii est venturus. As was His appearance on the mount of Transfiguration, such will it be at the day of Judgment. Acts i. 11. *S. Jerome*.

CHAPTER IX.

AND He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days JESUS taketh *with Him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them.

3 And His raiment became shining, exceeding white as snow: so as no fuller on earth can white them.

1 *Taste of death*.—Death, the mighty tyrant (Rom. v. 17) who held men in the bondage of fear all their life long (Heb. ii. 14) is dethroned; his charter is made null, his authority is brought to naught, by the Death of the SON of GOD. A voice from heaven now says; "Blessed are the dead!" (Rev. xiv. 13.) To those, who "die in the LORD," death is a shadow, a valley, a sleep, a *taste*—a shadow, where the substance is gone; a valley, where souls rest in peace; a sleep, from which they awake in heaven; a taste, the body suffering only for a moment, the soul feasted in all abundance for evermore. "As for the ungodly, it is not so with them." Ps. xxiii. 4; Acts vii. 60; Ps. lxxiii. 15—19; 1 Cor. xv. 55—57. *J. F.*

By the *coming of God's kingdom* understand the manifestation of the Heavenly Glory, which CHRIST began from His Resurrection. Acts iii. 13; 1 S. Pet. i. 11; iv. 13; v. 1; 2 S. Pet. i. 17, 18. *Calvin.*

2 S. Hilary hath delivered his opinion (Canon 17, in S. Matt.) that the Transfiguration of our LORD—*six days after* He has spoken of His *coming in His kingdom*—prefigured “the honour of the celestial kingdom” (as his words are) after the world had continued six thousand years. But this and the current fancy among many in ancient days that, because the world was six days in making, it should last just six thousand years, had no better foundation than those misapplied words of S. Peter (2 Ep. iii. 8) that “one day is with the LORD as a thousand years.” And therefore it is deservedly censured by S. Augustine, (upon Ps. xc. 4) as a presumption reprehended by our LORD Himself, when He told His Apostles, “It was not for them,” &c. (Acts i. 7); from which words S. Augustine hath rightly pronounced in another place, that “it is better to profess our ignorance, than to profess a false knowledge.” *Bp. Patrick.* (The Glorious Epiphany. Ch. 4.)

Leadeth them up.—The Spirit of GOD leads the carnal man, to make him spiritual. From the world He leads man to Himself. He did not lead Cain into the field; it was a field of blood. He led not Dinah to “see the daughters of the land;” she went out, and was defiled. He led not David to the roof of his house; it was a fatal prospect. But He leads thee to thy chamber, there to “commune with thine own heart.” He leads thee to the house of mourning, there to “learn the end of all men.” He leads thee to the Temple, there to “behold the beauty of the LORD.” He leads thee from Bethaven to Bethel, from the world to “the place, where His honour dwelleth.” These are the Spirit’s leadings. i. 12, 13; Rom. viii. 14; Gal. v. 18; Phil. iv. 8, 9. *Farindon.* (Serm. on S. Matt. iv. 1.)

By this we learn, saith one, that three sorts of men shall see CHRIST in Glory; those, that love CHRIST with S. Peter, who said, “Thou knowest, LORD, that I love Thee,” (S. John xxi. 15;) those, that with S. John are beloved of CHRIST; for so

are all those, that keep His commandments, (S. John xiv. 24;) those, that with S. James do suffer for the cause of CHRIST, (Acts xii. 2;) so do all those, that endure the calamities of the world for His Name's sake. *Chr. Sutton.* (Disce Vivere, Ch. 17.)

- 3 *So as no fuller, &c.*—This is the description, which a man of low rank would give; and is exactly what you may expect from a fisherman of Galilee. *Bp. Sandford.* (Life. Letters.) *His raiment shining*, (as pierced through with the beams, that darted from His Glorified body.) We may observe, that all those glorious accessions and improvements, which the Scripture mentions, as accruing to good men at the Resurrection, belong simply to the body. It is said, that our bodies shall be changed; they shall be refined and sublimated, and so prepared to sustain the joys of heaven, which otherwise they would not do. But no such substantial improvements are mentioned of the soul; which we may take for an intimation, how noble and excellent a being the soul is in its original nature. It is breathed from God, and impressed with His image, and that image imports no less than such perfections, as are Divine: and accordingly the soul is in itself incorruptible, and immortal, and of an immense capacity both to know and to enjoy. Indeed it is constituted to see through the body, as through its glass; and that glass at present is very dark; but when once that glass shall come to be brightened, so soon as the soul shall be discharged from the grossness of flesh, and the cloud of passions, and the stains of sin, it will need no other elevation to behold the face of God, no other capacity to comprehend all the treasures of Wisdom, no other strength to bear the weight of eternal Glory. Job xix. 25—27; Wisd. ix. 14, 15; 1 Cor. xiii. 9—12; xv. 36—54; Phil. iii. 20, 21. *Dean Young.* (Serm. on 1 Thess. iv. 18.)

The Spouse in the Canticles, asked of her Beloved's colours, saith of Him, "My Beloved is white and red," (v. 10;) *white*, of His own proper; so He was, when He showed Himself in kind, Transfigured in the mount; His apparel then *so white, no fuller in the earth could come near it*;—white of Himself. How comes He red then? Not of Himself that; but for us. That is our

natural colour; we are born "polluted in our own blood," (Lam. iv. 14; Ezek. xvi. 6, 22.) It is sin's colour, that; for shame is the colour of sin, (Isa. i. 18.) . . . *O stolam formosam!* may we say of that colour; *Illi gloriosam, nobis fructuosam*, glorious to Him, no less fruitful to us. He, in mount Golgotha, like to us; that we, in mount Tabor, like to Him! This is the substance of our rejoicing in this colour. Isa. lxiii. 1, 2; Rev. iii. 4; vii. 14; xix. 7, 8. *Bp. Andrewes.* (Serm. on Isa. lxiii. 1—3.)

Holiness is Transfiguration upon earth. S. Matt. v. 16; Rom. xii. 2; xiii. 12. *Dr. Allestree.* (Serm. on 1 S. John iii. 3.)

4 And there appeared unto them Elias with Moses : and they were talking with JESUS.

5 And Peter answered and said to JESUS, Master, it is good for us to be here : and let us make three tabernacles ; one for Thee, and one for Moses, and one for Elias.

6 For he wist not what to say : for they were sore afraid.

7 And there was a cloud that overshadowed them : and a voice came out of the cloud, saying, This is My beloved SON : hear Him.

8 And suddenly, when they had looked round about, they saw no man any more, save JESUS only with themselves.

4 To the Apostles is given a sign, both from heaven and from beneath, for the increase of their faith; for *Elias* descends from heaven, and *Moses* rose from beneath. viii. 12; Isa. vii. 11. *S. Jerome.*

Moses had a measure, a proportion of this irradiation; but yet, when *Moses* came down with his shining face, though they were not able to look long upon him, they knew him to be *Moses*. (Ex. xxiii. 29.) When CHRIST was transfigured in the

presence of S. Peter, S. James, and S. John, yet they knew Him to be CHRIST. Transfiguration did not so change Him, nor shall glorification so change us, as that we shall not be known. There is nothing to convince a man of error, nothing in nature, nothing in Scriptures, if he believe that he shall know those persons in heaven, whom he knew upon earth; and if he conceive soberly, that it were a less degree of blessedness not to know them, than to know them, he is bound to believe that he shall know them; for he is bound to believe, that all, that conduces to blessedness, shall be given him. 2 Cor. iv.

14. *Dr. Donne.* (Serm. on 1 Cor. xv. 50.)

In the act of Inspiration—(as relating to the Scriptures)—the HOLY SPIRIT did not impair the human faculties; much less did He destroy the personal identity of those, whom He inspired. On the mount of Transfiguration the disciples saw two men *talking with Jesus*; which were Moses and Elias. Moses was not changed into Elias, nor Elias into Moses, nor were they transmuted into some third person different from either. But they “appeared in glory.” They were transfigured. So in Inspiration, Peter is not changed into Paul, nor Matthew into John. They retain their personal identity, distinguishable by men. “They appear in glory.” They are transfigured. *Dr. Chr. Wordsworth.* (Pref. to Edit. of the Gr. Testament.)

5 “Love will stammer rather than be dumb,” says Abp. Leighton. (Comment. 1 S. Pet. i. 3, 4.) S. Peter knew not what he ought to say, but he knew what he felt; and out of the abundance of the heart his mouth spake, “*It is good for us to be here.*” He loved the presence of his LORD at all times; now he specially desired it, when he saw it surrounded with honour and glory; he wished to detain Him on the mount, and there to abide with Him, and so to return to the trials and temptations of the world no more. He desired, at the same time, the Communion of the saints, in their union with the LORD of life and glory—of saints departed, as Moses and Elias, of saints still in the same mortal body with himself, as S. James and S. John. “It is good for *us* to be here.” Observe we also that, though, in the trouble of his thoughts, he *wist not what*

to say, or rather spake inconsiderately, yet afterwards, enlightened by the HOLY GHOST, he saw clear into the mystery of CHRIST'S Transfiguration; he recorded, for our benefit, the glorious truth of the "Majesty, honour, and glory" of our LORD JESUS CHRIST, and of His "power and coming" hereafter in that glory. viii. 24, 25; 2 S. Pet. i. 16—18; S. John xiii. 6, 7; xiv. 26. *J. F.*

How pleasant will it be to sit down with Enoch, Noah, Abraham, Moses, and Elias, and all the Patriarchs, Prophets, Apostles, Saints, and Martyrs, (S. Matt. viii. 11,) and to have their history from their own mouths, and to compare notes, sometimes with one and sometimes with another of them! (S. James v. 17.) And how delightful will it be to talk with the glorious Angels, and learn from them all the messages and embassies, they were employed in, in relation to men and one another, and particularly to converse with those Angels, that were employed in messages, that related to ourselves, or friends; though perhaps we did little imagine at the time that we were preserved, directed, encouraged, or had such or such a thing suggested, by these visible intelligences and agents! (Acts xii. 9—15.) But, above all, how ravishing will it be to hear CHRIST comment upon the Divine attributes, and the works and dispensations, He Himself was concerned in! Oh, abyss of thought, contemplation, and admiration! 2 Thess. i. 7—11; Heb. xii. 22—24; Rev. xxi. 3, 4; xxii. 20. *Robert Fleming.* (A Practical Discourse, occasioned by the death of King William, on Rev. xiv. 13.)

It is good for us to be here.—

Quænam stelligero labilis æthere

Lux mī pectora corripit?

Quæ fax, sidereæ filia flammulæ,

Me Sacris cremat ignibus?

Mens desiderii fertur ab æstibus

Supra blanda pericula,

Sirenûmque modos, et Siculi
freti

Prædones Acheloidas.

Uror conspicuis ætheris orbibus
Extorris patrio solo;

Cœli sidereis uror amoribus.

O lucens facies poli!

O flammæ vigiles! O Hyacinthina

Stellati domus ætheris!

Cur me Dædaleis, heu nimium
diu!

Mundi erroribus implicas?

Cur me sepositum terra tenes	Mentem solvite compede.
polo,	Jam cœli excubiæ, jam vigiles
Mendacique bono exulem	chori
Irrides, solidis dum vacuus bonis	Arcem pectoris occupant ;
Uror Tantaleâ fame ?	Extremum valeas, terra ; mi-
Ah, sortis fluidæ lubrica som-	cantibus
nia !	Cœlorum inferor atriis.

Nicolas Avancini. (Odorum Lib. i. 30.)

6 A gentle *fear* ; for otherwise S. Peter would not have wished to stay there. *Bengel.*

7 It has been suggested that this *cloud* was emblematic of the Third Person of the ever blessed Trinity. Certainly, as S. Matthew describes it, this was “a *bright cloud*,” radiant, it may be, with the influx of the Deity. Supposing such an appearance to have been vouchsafed, the whole scene beautifully accords with that other glorious attestation to the Filial Godhead, which took place at the Baptism of CHRIST ; when *apparuit manifestissima Trinitas*, as S. Augustine declares, the Trinity was most clearly made manifest. xiv. 62 ; S. Matt. iii. 16, 17 ; Dan. vii. 13 ; Acts i. 9. *J. F.*

As, at the proceeding of a great Prince, before he himself cometh in sight, many there be, that go before him, and those of divers degrees, and at last himself doth appear, so this Prince, that sits in the throne, should not start out at the first and show Himself ; but be allowed His train of Patriarchs and Prophets to be His *Anteambulones* ; and, “in the fulness of time” Himself should come, with “the fulness of grace and truth,” and establish one entire uniform way to continue for ever. We must learn *ferri ad perfectiora*. . . . Moses himself pointeth us to one after him, by his *Ipsum audite*. (Deut. xviii. 18.) Who is that ? God Himself in the mount tells us by His *Ipsum audite* ! And, when God said it, Moses and Elias were there on the mount, and resigned up both their several audiences ; Moses, for himself ; and Elias, as well in his own name, as in the name of all the Prophets. xi. 9 ; S. Luke xxiv. 44. *Bp. Andrewes.* (Serm. on Heb. i. 1—3.)

There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of Infinite power, wisdom, and good-

ness, the sight of which might some way, or other, strike us too strongly: or, that better ends are designed and served by their being concealed, than could be by their being exposed to our knowledge. The Almighty may cast *clouds* and darkness round about Him for reasons and purposes, of which we have not the least glimpse, or conception. Rom. xi. 33; Ecclus. xvi. 21, 22; S. John xx. 29. *Bp. Butler.* (Serm. on Eccl. vii. 16, 17.)

- 8 *Save JESUS only.*—When the eye gazes on the sun, it is more tormented with the brightness, than pleased with the beauty of it; but when the beams are transmitted through a coloured medium, they are more temperate, and sweetened to the sight. The Eternal Word, shining in His full glory, the more bright, the less visible is He to mortal eyes; but the Incarnate Word is eclipsed and allayed by a veil of flesh, (Heb. x. 20,) and so made accessible to us. God, out of a tender respect to our frailty and fears, promised to raise up a Prophet, clothed in our nature, (Exod. xx. 18, 19; Deut. xviii. 15—19,) that we might comfortably and quietly receive His instructions. Job xxxiii. 6, 7; S. John i. 18; S. Luke iv. 20—22. *Dr. Bates.* (Harmony of the Divine Attributes, c. 5.)

The Law was a shadow of good to come; this good was CHRIST. When the sun is behind, the shadow is before; when the sun is before, the shadow is behind: so was it in CHRIST to them of old. This sun was behind, and therefore the Law or shadow was before: to us, under Grace, the sun is before, and so now the ceremonies of the Law, these shadows are behind; yea, they are vanished away. Heb. viii. 13; 2 Cor. iii. 7—11. *Chr. Sutton.* (Disce Vivere, c. i.)

9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked Him, saying, Why say the scribes that Elias must first come?

12 And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

9 That visible glory, with which He was Baptized from heaven, first in the river Jordan and afterwards from mount Tabor was an undoubted evidence that He was sent from above to be His FATHER'S Representative in the Church. By that outward sign of the visible glory, in which the HOLY GHOST descended upon Him, He had invested Him with Regal power, and deputed and declared Him to be King of the Church. (Acts ii. 33.) And this, in all probability, was the reason, why He forbade His disciples to declare His Transfiguration, until after His Resurrection from the dead; because He knew that, if they did, the Jews would not believe it, but maliciously interpret it to be a false pretence of His to the title of God's immediate Representative and Vice-roy. (xv. 32.) . . . Therefore, in all the history of His life, you find He did industriously avoid openly to avow His Regal authority and only insinuates it by consequences and obscure intimations . . . until by more miraculous effects, and particularly by His Resurrection from the dead, (Rom. i. 2,) He had sufficiently proved and demonstrated it; and then He openly declares without any reserve that "all power was given Him in heaven and earth." S. Matt. xxviii. 18. *Dr. J. Scott.* (Discourse on S. John i. 14.)

10 They were ignorant of many things, though they conversed with CHRIST in the flesh: S. Philip, ignorant of the FATHER S. Thomas, of the way unto the FATHER; S. Peter, of the necessity of CHRIST'S sufferings; the two disciples, of His

Resurrection; all of them, of the quality of His Kingdom.
Bp. Reynolds.

13 The wisdom and goodness of God are seen in His manner of proportioning His aids to the exigencies of His people, and raising up reformers, when religion most needs their help, to revive the true spirit of it among men. If we view the state of things in Judea at two different periods, we shall soon perceive how seasonably Elijah was sent at one time, and S. John the Baptist, that second Elijah, at another. Each was an era of distinguished corruption; but corruption of a different species. During the former, idolatry was the fashionable error, which had found its way into the Court and overspread the face of the Church. The characteristics of the latter were, on the one hand, a Pharisaical hypocrisy, a boast of moral rectitude, which existed only in theory, and a vain confidence in a law, which nobody observed; on the other, a Sadducean infidelity, opposed to the national faith and hope, denying a resurrection and future state of retribution. Elijah reclaimed the people from the worship of Baal to that of the true God: S. John called his hearers from unbelief, hypocrisy, and vice, to faith and holiness. *Bp. Horne.* (Considerations on the Life and Death of S. John the Baptist.)

Elias is indeed come.—A notable instance this of a *literal* prophecy being *spiritually* fulfilled; such, as may help to convince the Chilianists of their fond error. *Rev. xx. 6. J. F.*

The Jews, as they do erroneously hold, that the Messiah is not yet come, so do they hold also, that Elias shall personally come before His coming; and it is no wonder, that they err that error, mistaking the meaning of Malachi, when so many Christians do err the same error with them, though they have an exposition by an angel and by our SAVIOUR upon that prophecy. *Mal. iv. 5; S. Luke i. 17; S. Matt. xi. 14; xvii. 12. Dr. Lightfoot.*

14 And when He came to *His* disciples, He saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld Him, were greatly amazed, and running to *Him* saluted Him.

16 And He asked the scribes, What question ye with them ?

17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit ;

18 And wheresoever he taketh him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away : and I spake to Thy disciples that they should cast him out ; and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto Me.

20 And they brought him unto Him : and when he saw Him, straightway the spirit tare him ; and he fell on the ground, and wallowed foaming.

14 *The scribes questioning.*—The scribes now assume the insulting air of conquerors ; and they not only deride the disciples, but lash out against CHRIST, as if His power was become effete in their inability. xv. 29—33 ; Ps. xxxv. 25. *Calvin.*

15 Look now, O Blessed JESU, from Thy holy hill ; and see Thy true believers with a multitude about them, that delight in nothing but to *question* and contradict, and perpetually dispute. Open their eyes, O LORD, that they may see Thee, and *amazed* at the beauty of Thy truth come *running* to Thee and adore Thee . . . O Thou great Physician of souls, purge all the errors and heresies out of Thy Church, and make us to be all of one heart and of one mind in Thy truth ! Mal. i. 11 ; Eph. iv. 1—7. *Austin.* (Medit. 234.)

Tangebantur à gloria. They were sensibly affected by the glory, albeit they knew not what was being done. ix. 5, 6 ; x. 32 ; S. Luke xix. 11 ; Exod. xxxiv. 29. *Bengel.*

18 These demons are impure and vagrant spirits, who have sullied their original beauty, and from celestial purity are sunk down into earthy and gross uncleannesses. These spirits therefore, having lost the simplicity of their substance the primitive fineness of their nature, and being now clogged and laden with iniquity and utterly undone themselves, make it their whole business to undo others, for companions in misery; being depraved themselves they would infuse the same depravity into others; and being alienated themselves from God they would estrange mankind from God also, by introducing false religions. . . . Most of you know very well that the demons are forced to confess these things of themselves, as often as we rack them into confession with our bare words only, and force them out of the bodies they possess, by such tormenting speeches, as they cannot bear Take their word then, and believe them to be devils, when you have it from their own mouths and to their own ruin. For, when we adjure them by the One true God, the wretches, sore against their will, fall into horrible shiverings, and either spring forthwith from the bodies, they possess, or vanish by degrees, according to the faith of the patient, or the grace of the physician. xvi. 17; S. Luke x. 17—21. *M. Minucius Felix*. A.D. 211. (Octavius, S. 27. Transl. Reeves.)

As the life of the body is strangely disordered, when the blood and the spirits do not run in their ordinary course, but make convulsive and involuntary motions, which are nothing useful to the body, nor guided by the will; so the life of our souls is so corrupted, as that we may be said to be dead, while we live, when our judgment is blind and false, our will perverse and crooked, our affections earthy and carnal, and we do not follow the will of God. *Dr. Gairden*. (Serm. on Phil. i. 21, preached at the Funeral of Rev. H. Scougal.)

19 *How long shall I be with you? &c.—Bring him unto Me.*—It is no great matter to live lovingly with good-natured, with humble and meek persons; but he, that can do so with the froward, with the wilful, and the ignorant, with the peevish and perverse, he only hath true charity; always remembering that our true solid peace, the peace of God, consists rather in compli-

ance with others, than in being complied with; in suffering and forbearing rather than in contention and victory. Ps. cxx. 5—7; Acts xiii. 18; Rom. xv. 1—3; 1 Cor. xiii. 4—8; 1 S. Pet. ii. 18—21. *Kempis*. (De Imitat. Christi.)

20 *When he saw Him, &c.*—Those, who are down already, he passes by; but, when thou beginnest to breathe in the land of the living, then his fiery weapons fly about. 1 Sam. vii. 6, 7; S. Luke ix. 42; Eph. vi. 16. *Farindon*. (Serm. on S. Matt. iv. 1.)

The war, that is kindled by Satan against the sinner at his early conversion, is illustrated by the conduct of Laban, who, immediately on Jacob's starting on his return to his father, sets out in a furious rage to overtake him; by the conduct of Pharaoh (as S. Cyril remarks, Lib. de ador. in spir. et verit.) who, on the first mention of the intention of the Israelites to leave his country that they might sacrifice to God, suddenly flies into a passion against them and cruelly persecutes them; and by the conduct of Saul who, observing the great liking Jonathan took towards David, conceived such wrath and indignation against him. Origen remarks on those words, (Exod. v. 23,) "Since I came to Pharaoh to speak in Thy Name, he hath done evil to this people," that "before the word of God is heard, there is no trial nor temptation; for, if the trumpet gives no sound, there is no fight. But, when once, by preaching, this trumpet gives the order to attack, conflicts immediately ensue, and every kind of tribulation henceforth arises."* (See at S. Matt. ii. 2, 3. Illustr.) *Abbé de Billy*. (Sonnets spirituels, &c., 38.)

The youth *fell on the ground*; but it was the devil, who was racked with pain: the possessed had trouble; but the usurping spirit was convicted by the awful Judge: the captive was detained,

* This passage is translated from the original French of the Abbé de Billy, entitled, "*Sonnets spirituels recueillis pour la plus part des anciens Theologiens, tant Grecs, que Latins.*" printed at Paris in 1573. The author, under the name of *Billius*, translated his work into Latin in 1575, calling it

Anthologia Sacra; and from it many verses have been transferred to these Illustrations. See the verses, connected with this note, at S. Luke ix. 42. He also translated the Greek verses of S. Gregory of Nazianzum into Latin; a specimen of which version is given in this volume. Ch. vi. 56.

but the captor was punished; through the suffering of the human body, the punishment of the devil was made manifest. *Opus est Dei lumine*, we need, brethren, the teaching of God, lest, in contemplating the works of God, our eyes deceive us. Acts viii. 7, 8. *Pet. Chrysologus*. (Serm. li.)

Look not how the Christian begins, but how he ends. The Spirit of God comes (at times) into the soul with some terror by His convictions; but it closeth with peace and joy. Ps. xxxvii. 38; 1 Kings xix. 11—13; Acts xvi. 26—35. *Gurnall*.

21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us.

23 JESUS said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, LORD, I believe; help Thou mine unbelief.

21 *How long is it, &c.*—The sick amuse their melancholy and alleviate their illness by speaking of it. The attention we give them comforts, and, in some sort, mitigates the acuteness of their pain. Ps. cxlii. 2. *Palmer*. (Aphorisms. 924.)

It is some relief for a poor body to be but heard with patience. S. John v. 7. *I. Walton*. (Life of G. Herbert.)

What possible cause existed in this youth, why he should *of a child* be vexed with this most fierce devil, had he not laboured under original sin? It is clear, that no actual sin of his own could have cleaved to him. Let the Catholic confess that no one is born into this world free from the taint of the first transgression; and let him implore the Grace of God, whereby he may be “delivered from the body of this death through JESUS CHRIST our LORD.” Ps. li. 5; Rom. v. 14. *Bede*.

22 *To destroy him.*—Either because he hoped to get possession

of the corpse, or to avoid expulsion by JESUS; for otherwise he would most willingly have remained in a human body. He could not destroy this person by his own power, without the aid of fire or water. Ps. lii. 1; 1 S. Pet. v. 8. *Bengel*.

- 23 There is no possibility therefore for Christian hope to despair, because *all things are possible to God*. There is no horizon under heaven, or above heaven, that hope cannot look beyond it. For that comfort, which is commensurable with the strength and power of God, is as large, as can be contained in the heart of a creature. 2 Chron. xiii. 18; Ps. lxxxi. 11; Rom. xv. 5; Eph. iii. 20; S. Jude 24. *Bp. J. Taylor*. (Christian Consolations, Ch. i.)

Faith is not only a grace of itself, but is steward and purveyor of all other graces, and its office is to make provision for them, while they are working; and therefore as a man's faith grows either stronger or weaker, so his work goes on more or less vigorously. . . . There is no grace, nor supply, nor mercy, laid up in the LORD JESUS CHRIST, but it is all in the hands of a believer's faith; and he may take from thence whatsoever he needs, to supply the present wants and necessities of his soul. Rom. iv. 20—22; S. James ii. 5. *Bp. Hopkins*. (Practical Christianity; Sermon on Phil. ii. 12, 13.)

Nothing more clearly proves the Omnipotence of the Word, than its effect of rendering omnipotent all those, who place their hopes in it. Phil. iv. 11—13. *S. Bernard*. (In Cant. Sermon. 58.)

- 24 *Said with tears, LORD, I believe, &c.*—It is no measuring thyself by sense, especially in the time of temptation. Thou couldst not so feelingly bemoan the want of faith, if thou hadst it not. . . . It is an unsafe and perilous path, which those men have walked in, who have been wont to define all faith by assurance. *Bp. Hall*. (Balm of Gilead, p. i. s. 7.)

Our justification does not depend upon the degree of our faith, but *ex veritate*, on the reality of it. S. Matt. xiii. 23; xxv. 22, 23. *Bp. Davenant*. (On the Epis. to the Colossians.)

It is not said (Rom. xiii. 26) that "the Spirit helps us" with comforts and with joys, but with sighs and "groans." He helps us in sensible complaints of our wants, as well as in

holy ravishments. Strength of grace is seen in holy joys; but truth of grace may be seen in sighs and groans. S. Matt. v. 3, 4; Rom. viii. 23; 1 S. Pet. i. 6. *Chr. Love.* (Serm. on 2 Tim. ii. 1.) I do not say that a soul, under temptation, can assure itself that God is already reconciled to it. And herein possibly lies oftentimes the mistake; for this reflex act of assurance, though it be our duty to seek after it, is itself rather a gift and reward, than a duty. But the direct and proper act of faith is of perpetual use and necessity, and then most, when there is least of assurance: and it is no other than a recumbency, or reliance, a rolling over of the soul upon free mercy. vii. 28; Job xiii. 15; Heb. vi. 11, 12, 18. *Abp. Leighton.* (Serm. on Ps. xlii. 8.)

When we have infallible assurance, no perplexity, or misgiving at all, there, it would seem, can be no room for “hoping against hope;” no opportunity of “patiently enduring” and of so being “blessed with faithful Abraham.” Rom. iv. 19—22; viii. 23—25; Gal. iii. 7—10. *Keble.* (Serm. on Rom. iv. 18.)

25 When JESUS saw that the people came running together, He rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But JESUS took him by the hand, and lifted him up; and he arose.

28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29 And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

25 *Dumb and deaf spirit.*—The devil acts the part of a mur-

derous thief. A cunning thief, that robs a house, comes in a blustering night, lest any should hear him; and puts out all the light, lest any should see him; and then stops the mouth of the good man, lest he call for help, and so some take him. 2 Cor. ii. 11; 1 Thess. v. 2, 4. *Dean Boys.* (On the Dominical Ep. &c. 3 S. Lent.)

I charge thee, &c.—The evil spirit had become more rabid, in consequence of the failure of the disciples in their attempts to cast him out. xv. 14. *Benjel.*

LORD, I read, that, when my SAVIOUR dispossessed the man's son of a devil, He enjoined the evil spirit to *come out of him, and enter no more into him.* But I find, that, when my SAVIOUR Himself was tempted of Satan, the devil "departed from Him for a season." (S. Luke iv. 13.) . . . I see my SAVIOUR was pleased to shew Himself a GOD in other men's matters, and but a man in such cases, wherein He Himself was concerned; being contented still to be tempted by Satan, that His sufferings for us might cause our conquering through Him. x. 45; Rom. xv. 3. *Th. Fuller.* (Scripture Observations. 24.)

26 The enemy of man's salvation deems it no small torment to abandon his suffering victim; and, the longer he has had possession, (v. 21,) the more reluctant is he to quit. *Bede.*

27 *Took him by the hand.*—This cure of the demoniac, although it is found in the other two Gospels, yet comes out in S. Mark with such an absorbing interest of detail, as to render the description peculiarly his own. *I. Williams.* (Thoughts on the Study of the Gospels.)

As He revealed Himself to him in the reality of His Godhead, by His power to save, so He further exhibited to him the reality of His possessing the human nature, *more tactûs humani, by taking him by the hand.* *Bede.*

29 *Nunquam fugatur, nisi cum fugitur; nunquam mactatur, nisi cum maceratur.* Lust is never put to flight but by our fleeing from it; it is never killed but by our dying to it. 2 Tim. ii. 22; 1 S. Pet. ii. 24. *Innocentius.*

Sin never dies a natural death. It must be put to death; and our own hand must be the "first against it." 43—47; Col. iii. 5. *J. F.*

I do verily persuade myself, that one great cause, why men may have sometimes thoughts to reform their lives, and do resolve against their courses, yet repent of their repentance—their resolutions untwist, and become frail, as threads of cobwebs—the first assault of a temptation does break through them—is, they do not use mortifications, to work their aversations high and strong against their sins and fix their resolutions. The universal sense of the whole Primitive Church does give me confidence in this persuasion. . . . These had S. Paul for their precedent. (1 Cor. ix. 24—27.) But now repentances are but dislikes, little short unkindnesses at our sins, and wouldings to do better. . . . If we consider how it comes to pass, that we go round, like men enchanted, in a circle of repenting and of sinning, we shall find it is for want of discipline upon ourselves; for had we strove to make our humiliations more low and full of pungent sorrow, the soul would start and fly at the first glance of that, which cost it so much anguish: but who would fear to act that sin, which puts him to so little trouble to repent of, as a sad thought, a sigh, a wish, and a loose purpose, a thin slight intention, and that's all? S. Matt. xi. 12; 2 Cor. vii. 9—12; Heb. xii. 4. *Dr. Allestree.* (Serm. on Lev. xvi. 31.)

Prayer is truly a virtue of inestimable price, and of singular power towards obtaining everything, that is profitable, and removing all, that is hurtful from us. Would you bear adversity with patience, be a man of prayer. Would you overcome temptations and trials, be a man of prayer. Would you tread under foot all bad affections, be a man of prayer. Would you detect the wiles of Satan and avoid his subtle deceits, be a man of prayer. Would you live joyfully in the work of God and tread the path of labour and affliction, be a man of prayer. Would you exercise yourself in a spiritual life and renounce all worldly cares and fleshly desires, be a man of prayer. Would you get rid of the harassing swarms of vain and busy thoughts, be a man of prayer. Would you enrich your soul with good and holy reflections, with fervent and devout desires, be a man of prayer. Would you stablish your heart with a manly spirit and firm purpose, in union with the will

of GOD, be a man of prayer. Would you root out vice from your heart, and clothe it with virtue, be a man of prayer. For in it is received the unction of the Holy Spirit, which teaches all things to the soul. Would you rise to the heights of contemplation and enjoy the embraces of your Spouse, be a man of prayer. For it is by the exercise of prayer, that the soul attains to the contemplation and relish of heavenly things. 2 Chron. xiv. 11; S. John xiv. 13; S. Luke xi. 1. *Card. Bona-ventura.* (Life of CHRIST, ch. 33.)

Fasting, thus used with prayer, is of great efficacy and weigheth much with GOD; so the angel Raphael told Tobias. Tobit xii.; 1 Kings xxi. 27—29. *Homilies.*

I still neglected some means of GOD's appointment, under pretence of inconveniences and difficulties, and sometimes, because irksome to the flesh; whereas these were oftentimes the only proper means, that were omitted, or, at least, the principal in that case. The omission of one thing ruins much, and our apologies and excuses will not do. Some particular sins require particular remedies. When GOD has appointed the use of these, and this is omitted, no wonder all others fail. 1 Sam. xiii. 13, 15, 20, 22; Ps. lxxxi. 14, 15; S. James iv. 3, 8; Eph. vi. 11, 13. *T. Halyburton.* (Memoirs of his Life, p. iii. c. 4.)

30 And they departed thence, and passed through Galilee; and He would not that any man should know *it*.

31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

32 But they understood not that saying, and were afraid to ask Him.

31 *He taught His disciples.*—Blessed, O my GOD, be Thy merciful wisdom, that in the day of prosperity forewarns us against the night of trouble; and blessed be the Almighty goodness, that after a short affliction will raise us again to everlasting

felicity. "Sorrow may endure for a night; but joy shall return in the morning." Isa. xxvi. 20. *Austin*. (Medit. 137.)

Is delivered.—Using the present tense He signifies, that the thing shall be shortly; for He did so hasten to death and so seriously think of it, that it might seem present to Him, which was to come. S. Luke x. 18; xii. 50; S. John xiii. 27. *Novarinus*.

His Resurrection was deferred until *the third day*, to demonstrate that He was very man; for, if He should have presently risen, His death would have been thought no true death, and so, by consequence, His Resurrection no true resurrection. 1 S. John iv. 2, 3. *T. Aquinas*.

JESUS knew beforehand the whole amount of His sufferings, in all their connections and bearings; and therefore never foretold them, without likewise foretelling His Resurrection; neither did He foretell this, without foretelling His sufferings. Thus does true faith apprehend the latter and the former, as one entire matter, and makes very much of everything pertaining to either. Here is something for exercising the heart; something, which must never be lost sight of, in the darkest night of affliction, or in the clearest blaze of the terrestrial noon; for it is to "guide our feet into the way of peace." As we hold a candle to the flame, until it is fully lighted, so we must hold ourselves to this subject with affecting meditation. S. Luke xxiv. 26; 1 S. Pet. v. 1; 2 Cor. xiii. 4. *Bengel*.

32 *They understood not*.—Hence we may understand how it happened, that the first disciples of CHRIST, of whom we cannot suppose that they were literally unacquainted with the contents of prophecy applicable to this subject, yet experienced so much embarrassment and offence of mind, when He spoke to them of His sufferings and death. They had not yet come to see, that the things, which they objected to, were the ordained and foretold mode of His Redemption. Hence also we perceive the reason of those instructions in the sense of prophecy, which yet remained to be given. (See S. Luke xxiv. 25—27.) . . . Between such indolence of mind, before the nature of the Christian faith was fully unfolded, and the opposite belief of subsequent heresy, there can be no comparison admitted. The perfect illustration of the Sacrificial atonement, now spread

over the New Testament, forbids to the modern Socinian the use of any of the extenuating pleas of earlier Jewish ignorance. Verse 10; Rom. x. 18—21; Gal. iii. 1; 1 S. John v. 20.

Davison. (On Primitive Sacrifice; part 3.)

It is not to no purpose to speak things, that are not presently understood. Seed, though it lies in the ground awhile unseen, is not lost or thrown away, but will bring forth fruit. If you confine your teacher, you hinder your learning; if you limit his discourses to your present apprehensions, how shall he raise your understandings? If he accommodate all things to your present weakness, you will never be the wiser, than you are now; you will be always in swaddling clothes. S. John ii. 22; xiv. 26. *Dr. Whichcote.* (Cent. iv. Aphor. 307.)

33 And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

33 *He asked them, What was it, &c.*—The country parson, wherever he be, keeps God's watch; that is, there is nothing spoken or done in the company, where he is, but comes under his test and censure: if it be well spoken or done, he takes occasion to commend and enlarge it; if ill, he presently lays hold of it, lest the poison steal into some young and unwary spirits and possess them, even before they themselves heed it. But this he doth discreetly with mollifying and suppling words. . . . This is called keeping God's watch, when the baits, which the enemy lays in company, are discovered and avoided: this is to be on God's side and to be true to His party. Ezek. iii. 17; Isa. lvi. 10; 2 Tim. iv. 5. *G. Herbert.* (Priest to the Temple, c. 18.)

Disputing by the way is falling out by the way; a thing, directly contrary to the charge, which Joseph, as a type of CHRIST, gave to his brethren; "See that ye fall not out *by the way.*"

And therefore we may expect to be reproved for it. (S. Luke xxiv. 17. *J. F.*) *M. Henry.* (Serm. on text.)

By the way—in the house.—What we too eagerly dispute *by the way*, amid the stir and excitement of the world, is often rectified *in the house*, in the calm second thoughts and self-examination of the closet. S. Matt. xxi. 29. *J. F.*

This is the method of the world at this day ; first, to dispute every man *in the way*, *in viâ suâ*, in his own way ; the covetous in the way, that leads to wealth ; the ambitious in the way, that leads to honour ; the sacrilegious person in the way, that leads to atheism and profaneness ; and then, to ask CHRIST Himself a question, and hope to strengthen their vain imaginations by Scripture, and to have an answer, which shall fit their humour and flatter their ungrounded resolutions, even from the mouth of CHRIST Himself. Isa. liii. 6 ; Ezek. xiv. 7. *Farindon.*

In the house.—Where a man's vices only hurt himself and terminate in his own person, there we have no right to *publish* them ; because we can answer no good end thereby ; but where they affect or may affect others, it is our duty to warn, as many as we think proper. S. Matt. i. 19 ; xviii. 15 ; Gal. i. 14. *J. Seed.* (Serm. on Rom. xii. 1.)

Among yourselves.—While His disciples were constantly about Him, they went on pretty well ; but there was good reason for His leaving them sometimes to themselves. (Deut. xxxii. 11.) Observe what directions your thoughts and feelings most readily take, when you are alone ; and you will then form a tolerable correct opinion of your real state. Ps. cxxxix. 1—3 ; Jer. xv. 17 ; Lam. iii. 26. *Bengel.*

34 This *dispute* seems to have arisen from their having seen S. Peter, S. James, and S. John, taken up apart from the other disciples to the Mount, and there entrusted with some special mystery ; but, as for S. Peter, they knew that the Keys of the Kingdom of heaven had already been committed to him, (S. Matt. xvi.) and that the Church was to be erected on that rock of Faith, whence he obtained his surname ; they disputed therefore, whether these three should take precedence of the rest, or whether S. Peter should be supreme over them all. *Bede.*

That singular distinction, (iii. 17), bestowed on S. James and S.

John, may have served, together with what occurred at the Transfiguration, to raise the inquiry, according to the above comment of the Venerable Bede. *J. F.*

The greatest.—We are fond of rising, and all men desire to be exalted; for we are by nature noble creatures and of a certain greatness of soul, and therefore naturally aspire to be elevated. But woe be to us, if we would follow him, who says, “I will sit upon the Mount of the congregation, in the sides of the north.” (Isa. xiv. 13.) . . . Is not this the Mount, that the Angel ascended, and came down a devil? Know you not that, after his fall, tortured with envy and anxious in his malice to ruin man, he pointed out to him such another mountain, and said, “Ye shall be as Gods, knowing good and evil?” 1 Sam. ii. 1—10; Wisd. vi. 1—8; S. Luke x. 18, 20; S. James iii. 1. *S. Bernard.* (Serm. iv. in Asc. Dom.)

Observe a tree, how it first tends downwards, that it may shoot forth upwards. It fastens its root low in the ground, that it may send forth its top towards Heaven. *Numquid nititur, nisi humilitate?* Is it not from humility, that it endeavours to rise? But you without humility would attain to higher things. You are for growing up into the air without a root. *Ruina est ista, non incrementum;* this is not growth, but a downfall. S. Matt. v. 3; S. Luke vi. 48; Prov. xvi. 18; Rev. xviii. 7. *S. Augustine.* (De Verb. Dom. in Joan. Serm. xxxviii.)

Hæres peccati, naturâ filius iræ,

Exiliique reus nascitur omnis homo.

Unde superbis, homo, cujus conceptio culpa,

Nasci pœna, labor vita, necesse mori?

Vana salus hominis, vanus decor, omnia vana;

Inter vana nihil vanius est homine.

Dum magis alludunt præsentis gaudia vitæ,

Præterit; imò fugit: non fugit, imò perit.

Post hominem vermis; post vermem fit cinis, heu! heu!

Sic redit ad cinerem gloria nostra suum.

Adam. (of the Priory of S. Victor. A.D. 1130.)

35 And He sat down, and called the twelve, and

saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And He took a child, and set him in the midst of them : and when He had taken him in His arms, He said unto them,

37 Whosoever shall receive one of such children in My Name, receiveth Me : and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

35 This was a serious matter : the sin of the Apostles was great ; for the LORD had constantly instructed them in the duty of self-denial and humility. The previous question (v. 28) “ Why could not *we* cast him out ? ” seems also to savour of pride. Our LORD, therefore, *sits down and calls them*. This shows at the same time the heinousness of their offence and the thoughtfulness, calmness, and meekness of His Divine reproof. Gen. iii. 8. (See Illustr. of S. Matt. xviii. 32.) *J. F.*

Servant.—*Episcopatus nomen est operis, non honoris ; ut intelligat se non esse Episcopum, qui vult præesse, non prodesse.* A Bishop’s office is a name of labour rather than of honour ; that he, who coveteth the place of pre-eminence without any desire to do good, may know thereby he is not a Bishop. Rom. ii. 28, 29 ; 2 Cor. vi. 1 ; 2 Tim. iv. 5. *S. Augustine.* (De civit. Dei. l. xix. c. 19.)

36 Observe the spontaneous overflow of His condescending and benign nature. *He took the child in His arms* ; an act, not at all called for by the circumstances of the case, as it was at the time, when He “ figured thereby His Holy Baptism.” (Conf. x. 13—16 ;) v. 41 ; viii. 23. *J. F.*

There is in most men’s minds a secret instinct of reverence and affection towards the days of their *childhood*. They cannot help sighing with regret and tenderness, when they think of it ; and it is graciously done by our LORD and SAVIOUR to avail Himself, so to say, of this principle of our nature, and, as He employs all that belongs to it, so to turn this also to the real health of the soul. And it is dutifully done, on the part of

the Church, to follow the intimation, given her by her Redeemer, and to hallow one day every year, as if for the contemplation of His word and deed. . . . She takes advantage of the massacre of the Innocents (S. Matt. iii. 16) to bring before us a truth, which else we might little think of; to sober our wishes and hopes of this world, our high ambitious thoughts or our anxious fears, jealousies, and cares, by the picture of the purity, peace, and contentment, which are the characteristics of little children. Ps. cxxxi. *J. H. Newman.* (Sermon on the Feast of the Holy Innocents.)

There is no greater sign of your own perfection, than when you find yourself all love and compassion towards them, that are very defective and weak. Rom. xv. 1, 2; Gal. vi. 1. *Wm. Law.*

37 If honours of the highest degree await the man, who trains even the common wrestlers for the civic spectacles, or who practises the soldiers in their duty to the King, how large rewards and how many crowns shall we obtain, who educate persons of so great stamp and dignity, Angels I should rather call them; and that, for the service of God! Ex. ii. 9. *S. Chrysostom.* (Lib. iii. Contr. vitup. vitæ Monast.)

In My Name, &c.—All our good offices to mankind should proceed, not only from benevolence to them, but from a regard to the Divine authority, which obliges us to these duties. We should do these things, not only as they are commanded, but because they are commanded. We cannot expect, that God will accept of that, as obedience to Him, which we do not intend in that view. Let us apply that rule to every social duty, which the Apostle particularly applies to the duty of servants to their Masters: "Whatsoever ye do, do it heartily, as to the Lord, and not to men." Col. iii. 17, 23. *Davies.* (Serm. on S. Matt. vii. 12.)

David's love to Jonathan made him inquire for some of his race, that he might show kindness to for his sake. Love to God will make the soul inquisitive to find out what is near and dear to God; that by showing kindness to it he may express his love to Him. 2 Sam. ix. 1; 1 S. John v. 1. *Gurnall.* (On the Christian's Armour. Eph. vi. 14. Ch. v.)

He falls short in love to Thee, who loves aught beside Thee, or

not for Thy sake. Let a man begin with fixing his love on God, and he will find in man nothing to love, but God. *S. Augustine.*

38 And John answered Him, saying, Master, we saw one casting out devils in Thy Name, and he followeth not us: and we forbad him, because he followeth not us.

39 But JESUS said, Forbid him not: for there is no man which shall do a miracle in My Name, that can lightly speak evil of Me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in My Name, because ye belong to CHRIST, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

38 The disciples had before "disputed among themselves, which of them should be the greatest:" they are now instructed by the LORD, so that they see clearly, that none should be rejected by them. If CHRIST and a faith in Him could exist in these children, it could be found also in the man, whom they had "forbidden." The retiring and candid spirit of S. John is here evinced. He seems to have long harboured doubts on this point, and only waited for a fit occasion to state them. Numb. xi. 29; Acts x. 28, 34, 35; Rom. xiv. 3, 4. *Bengel.*

Our fallibility and the shortness of our knowledge should make us peaceable and gentle. Because I may be mistaken, I must not be dogmatical and confident, peremptory and imperious. I will not break the certain laws of Charity for a doubtful doctrine, or of uncertain truth. Job xxxii. 6, 7; S. Matt. vii. 3; Gal. vi. 1. *Dr. Whichcote.* (Cent. ii. Aphor. 130.)

He loved no practice that seemed to lessen that,—(the purifying effect of our holy Religion,)—nor any nicety, that occasioned divisions among Christians. He thought pure and disinterested Christianity was so bright and glorious a thing, that he was much troubled at the disputes and divisions, which had arisen about some lesser matter; while the great and most important, as well as the most universally acknowledged, truths were by all sides almost as generally neglected, as they were confessed. . . . He was constant to the Church, and went to no separated assemblies, how charitably soever he might think of their persons, and how plentifully soever he might have relieved their necessities. He loved no narrow thoughts, nor low or superstitious opinions in Religion; and therefore as he did not shut himself up within a party, so neither did he shut out any party from him. He had brought his mind to such freedom, that he was not apt to be imposed upon; and his modesty was such, that he did not dictate to others; but he proposed his own sense with a due and decent distrust, and was ever very ready to hearken to what was suggested to him by others. Acts xv. 1; 2 Cor. vi. 11; Phil. ii. 3; iii. 15, 16. *Bp. Burnet.* (A Sermon preached at the Funeral of the Hon. Robert Boyle.)

We forbid him, &c.—Glory be to Thee, O LORD my God, for Thy great and unspeakable mercy, in making me a member of Thy Catholic Church: glory be to Thee, who hast caused me to be educated in, and profess myself a member of, the purer part of Thy Church established in this land; where faith, and government, and worship are Holy, Catholic, and Apostolic; free from the extremes of irreverence and superstition; which I firmly believe to be a sound part of the Church Universal, and which teaches me Charity* towards those, who differ from me. . . . O my God, amidst the deplorable divisions of Thy Church, let me never widen its breaches; but give me grace to pray daily for the peace of Thy Church, and earnestly to seek it, and excite all I can to praise and love Thee. Ps. cxxxii. 7; Eph. iv. 1—6. *Bp. Ken.* (Paraphrase of the Creed.)

39 Were there no miracles ever joined to falsehood and error,

* This Charity is particularly to be traced in the Preface to the Book of Common Prayer.

they would be immediately convictive, without search or trial. But, as the case is otherwise, had we no rule to search and try them by, they would be utterly ineffectual; and we should lose the chief ground and motive of our faith. Moses has established one rule (Deut. xiii. 1—3), when the miracle shall lead men to idolatry; and our LORD has established another. *There is no man, says He, which shall do a miracle in My Name, that can lightly speak evil of Me.* Whence it follows that whoever declares openly against JESUS CHRIST cannot perform miracles in His Name; and miracles, not performed in the Name of CHRIST, are to be rejected without credit or dependence. We see then the two only just exceptions against miracles; that in the Old Testament, when they turn us from GOD; and that in the New, when they turn us from JESUS CHRIST. 1 Cor. xii. 3; 1 S. John iv. 1—3. *Pascal.* (Thoughts on Religion. s. 27.)

- 40 There are in the Gospel two proverbial sayings, each of them twice used: *He, that is not with us, is against us*; and *He, that is not against us, is with us*. The sayings are of contrary purpose and effect. For as the first enjoins us to a labour of love, and an active will, and an effective zeal, and a religion productive of permanent effects, so the latter seems to be content with negative measures, to approve of an indifferent will, to allow a neutrality; and that not only many single actions, but that a whole state of life, may have a negative indifference and indetermination. Now, because both propositions must needs be true, they must have distinct measures and proper significations. When CHRIST said, “He, that is not against us, is with us,” He meant it principally of strangers and aliens, persons not admitted into the strictures of the covenant Evangelical. (S. John iii. 1, 2; Acts v. 34.) . . . “He, that is not against CHRIST, is with Him,” is true in the preparations and dispositions to conversion. . . . But when we are entered into the Covenant of grace, when we have declared, when the question is concerning final pardon and hope of glory, then only the other proverb is true. It is not enough, that we are not *against* CHRIST, but we must be *with Him* and for Him, earnest and zealous, passionate and obedient, diligent and true, illustrious

and inquisitive. 2 Kings ix. 32; Acts xxi. 13; S. Jude 1—3.

Bp. J. Taylor. (The Rule of Conscience, b. iv. c. i. s. i.)

Conf. S. Matt. xii. 30. Moses, when he saw the Israelite and the Egyptian fight did not say, "Why strive you?" but drew his sword, and slew the Egyptian; but when he saw the two Israelites fight, he said, "You are brethren; why strive you?" If the point of doctrine be an Egyptian (i. e. fundamentally opposed to the faith) it must be slain "by the sword of the Spirit," and not reconciled; but, if it be an Israelite, (i. e. if it concerns points not fundamental) though in the wrong, then, "Why strive you?" Gal. ii. 5; Rom. xiv. (Refer to a remark of the same noble Author; Illustr. S. Matt. xii. 30.) *Lord Bacon.* (Advancement of Learning. B. iii. Ch. xxv. s. 7.)

41 *Because ye belong to CHRIST.*—A serious reflection upon the Priest's office and the dignity and powers thereof would oblige the noble and rich to treat the poorest and lowest of the Clergy with the same respect, as they are apt to treat the richest and highest of the same Order. . . . Would they consider that the poor undignified, as well as the most dignified Clergyman in the Church, are servants of the same LORD of Glory, who ought to be equally honoured in them all without "respect of persons," they would not make such distinctions. . . . Methinks, this theory of the Priesthood should make them more careful to give that religious respect, we call veneration, to a poor Priest, rather than to one, who is rich; because, in that case, it is *purely* given to him for his character, and for his Master's sake, who will reward it. S. Matt. x. 40—42; S. Jas. ii. 1—5. *Dr. G. Hickes.* (Preface to The three short Treatises.)

God will not be the reward of any of those actions, of which He is not the end. Col. iii. 23, 24. *Tauler.*

If you wish that I should feel under an obligation to you for any service you render me, you must not only perform the service, but you must convince me that you perform it for my sake—*non tantum mihi, sed tanquam mihi.* S. Matt. xx. 40, 42. *Seneca.*

His reward.—It is in the power of man *apud Deum aliquid mereri*, to claim some reward of God, by no means on the score of

strict justice, but according to a certain pre-understanding of the Divine economy *ordinationis præsuppositionem*. S. Matt. v. 4, 6, 18; x. 40; xix. 29. *T. Aquinas*.

42 The child is said to *believe*, because he receives the Sacrament of faith and conversion, which entitles him to the name of a believer; for the Sacraments, because of the resemblance between them and the things represented by them, do carry the names of the things represented. The Sacrament of CHRIST's Body, after a certain manner, is called His Body; and the Sacrament of His Blood is called His Blood: so the Sacrament of faith is faith. The infant has faith, because of the Sacrament of faith, and is converted to GOD, because of the Sacrament of conversion. *S. Augustine*. (De Bap. lib. v. c. 21.)

(*Little*, in themselves; great, as belonging to Me.) Let no fault whatever seem trivial to any one, by which the Great GOD of heaven is offended. . . . For the fault does always rise, in proportion to the quality of the party, who bears the abuse: because it is necessary, by how much the greater the person is, who suffers the injury, by so much the greater is his fault, who offers it. Heb. x. 28, 29. *Salvian*. (On GOD's Government. B. iv. c. 12.)

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

43 *Vince teipsum frequenter*. Conquer thyself by means of frequent acts, and so will you form the habit of being your own Master. The eyes, the ears, the tongue, the hand, the feet, the throat,—love, anger, desire, fear, sorrow, joy—often will take you by force, that they may drag you below: but all they, who are thus carried down, are nothing but dead trees and dead bodies. A living man struggles against the stream. Gen. xxxix. 9; S. James iv. 7. *Newmayr*. (Enchir. Juvenile.)

Foreseeing that certain persons would have a great capacity for

sinning, God, to prevent them from sinning, chastens them with bodily infirmity; that it may prove more beneficial to them to be thus subdued and brought low in order to their salvation, than to abide unchastened in order to their destruction. Hos. ii. 6; S. Matt. xix. 12; xii. 9—11. *Card. Hugo.* (De Animâ, c. 2.)

GOD spares not (in reference to the severity of His denunciations) that He may spare; He pities not, that He may pity. See! *antequàm vulneramur, monemur.* Before we are wounded, we are warned. Ps. l. 22; Micah vi. 9; Rev. ii. 5, 16. *Origen.*

GOD denies us nothing, but with a design to give us something *better*. If He forbids a lust, it is to give us Himself. O wretched man! that ever the heart should be so blind, so hard, so long in choosing. Acts vii. 5; Heb. x. 34. *Adam.* (Private Thoughts, c. 3.)

44 Our SAVIOUR expressed the state of the Blessed by sensible images, such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham in the kingdom of heaven (S. Matt. viii. 11; S. John xiii. 23) . . for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner He expressed the place of torment under the image of Gehenna (see 2 Kings xxiii. 10, 14), and the punishment of the wicked by *the worm*, that there preyed on the carcases, and *the fire*, which consumed the wretched victim; marking, however, in the strongest manner the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient—the worm itself, that preys upon the body, dies; and the fire, that totally consumes it, is soon extinguished—whereas, in the figurative Gehenna, the instruments of punishment will be everlasting, and the suffering without end; for there *the worm dieth not, and the fire is not quenched.* Ecclus. vii. 17; Judith xvi. 17. *Bp. Lowth.* (Note on Isaiah lxvi. 24.)

The worm and *the fire* are severally twofold, each internal and external: the internal both burns and gnaws the heart; the external both gnaws and burns the body. Ps. xxxix. 11. *Innocentius.*

The men of "Sodom and Gomorrah are set forth for an example,

suffering the vengeance of eternal fire," (S. Jude 7,) that is, of a fire, which burned, till they were quite destroyed, and the cities and the country, with an irreparable ruin, never to be rebuilt and reinhabited, as long as the world continues. The effect of which observation is this; that these words, "for ever, everlasting—eternal—the never-dying worm—the fire unquenchable," being words, borrowed by our blessed SAVIOUR and His Apostles from the style of the Old Testament, must have a signification just proportionate to the state, in which they signify: so that, as this worm, when it signifies a temporal infliction, means a worm, that never ceases giving torment, till the body is consumed; so, when it is translated to an immortal state, it must signify as much in that proportion: *that* eternal, *that* everlasting hath no end at all; because the soul cannot be killed in its natural sense, but is made miserable and perishing for ever; that is, *the worm shall not die*, as long as the soul shall be unconsumed; *the fire shall not be quenched*, till the period of an immortal nature comes: and that this shall be absolutely "for ever," without any restriction, appears unanswerable in this; because the same "for ever," that is for the Blessed souls, the same "for ever" is for the accursed souls: but the Blessed souls, that "die in the LORD," shall henceforth die no more; death hath no power over them. Rom. vi. 9; 1 Cor. xv. 53; Rev. xxi. 4. *Bp. J. Taylor.* (Serm. on S. Matt. xvi. 26.)

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

45 *It is better, &c.—Hæc quam dulcia flammæ meditati!* Think on hell-fire; and how delightful will all such acts of self-denial at once become! Isa. xxxiii. 14. *S. Bernard.*

Hic ure, hinc cæde; modò ibi parcas. Burn me here; scourge me here: only spare me there. Isa. xxxiii. 14. *S. Augustine.*

Be not troubled, nor faint in the labours of mortification, and the austerities of repentance; for in hell one hour is more intolerable, than a hundred years in the house of repentance; and try, for if thou canst not endure God, punishing thy follies gently for a while to amend thee, how wilt thou endure His vengeance for ever to undo thee? xiv. 37; Jer. xii. 5; S. Luke xxiii. 31. *Bp. J. Taylor.* (The Golden Grove.)

How can their punishment be “everlasting,” unless we suppose them to subsist everlastingly in it? If you say, it is everlasting, only as it is an everlasting destruction, or privation of their being; I answer, that in other places of Scripture it is expressly asserted, that this everlasting punishment is a positive thing . . . Those, that are “cast into the lake of fire and brimstone” are said to be “tormented there, day and night, for ever,” (Rev. xx. 10,) where the Greek word, βασανισθήσονται, doth plainly denote positive torment, and, referring peculiarly to a rack, denotes the kind of this positive torment to be such, as is not designed to put an end to our lives, but to continue them with inexpressible pains. S. Matt. xxv. 41, 46; Rev. xiv. 11. *Dr. J. Scott.* (Discourse on S. Matt. xvi. 26.)

(Isa. xxxiii. 14; Dan. xii. 2; S. Matt. xviii. 8; S. Mark iii. 29; Heb. vi. 2; 2 Thess. i. 8, 9; S. Jude 13.) Why an immortal *worm* and an inextinguishable *fire*, so often reiterated and so alarmingly inculcated, if the thing to be tormented were, after some time, to be delivered from them? . . . Were these expressions thrown out, only to frighten us into our duty with false terrors? Doth God, who forbids us to “do evil, that good may come” of it, use equivocal words and pious frauds, in order to make us honest men and lovers of truth? No; but God is just, say the objectors to this doctrine, and therefore will not punish a temporary offence with eternal misery. But, I say, God is just in having set eternal happiness and misery before free and rational beings, and left them to choose, which they will. If they choose the latter, who is it makes them eternally miserable? Not God surely, who “willeth not the death of a sinner;” but themselves, who, for the pleasure of sin, trample on all His goodness, violate all His laws, proclaim open war with Him, associate with the devil, and so debase and pollute

their own nature, as to render it for ever incapable of glory and happiness. S. John iii. 18, 19; Rom. ix. 22. *P. Skelton.* (Serm. on S. Matt. xxv. 46.)

- 46 Why so? Is *that* God's mercy, to award perpetual pain to temporary sin? Nay, is *that* God's justice, that the censure shall exceed the sin? . . . Peace, atheist; God, for all this, is not unjust. Tax not His mercy neither. Time of mercy is past. God proffered that in this world, and it was despised. CHRIST is now come to judge. "Judgment," S. James saith, "is merciless"—the last Judgment. God's judgments here are mixed with mercy. Look for none there, but mere justice. . . . Yet challenge not His justice. It is no wrong to the sinner, that his pain is everlasting, a "never-dying worm," and "fire unquenchable:" for it is for never-dying sin and for lust unquenchable. Man's sin had his *æternum*, as well as God's fire. Had the sinner lived world without end, his sin too would have lasted world without end. Nay, though he died, sin died not with him: he sins still, even in hell, hates God, blasphemes Him, curses, despairs . . . God is not unjust, if He punish eternally those, that trespass eternally. Poets show that heathens held this—hell-pains eternal. *Sedet, æternumque sedebit infelix Theseus* . . . It is strange, what heathens believed, Christians should question . . . To conclude, as the promise of the Gospel is eternal life, so the Law threatens everlasting death. If it be false, *quod minatus est*, that God threatens, then it is false too, *quod pollicitus est*, that He promises, saith S. Gregory. If *supplicia reproborum* shall have an end, then *gaudia Beatorum* shall end also. 2 Cor. vi. 2; Gen. vi. 3; S. Luke xvi. 31; Rom. ix. 22. *Dr. Richard Clerke.* (Serm. on S. Matt. xxv. 46.)

The Preacher said, "As the mercy of God is great, so is His correction" (Ecclus. xvi. 12); insomuch, that, as when He would shew forth His mercy, He acted seemingly like one, devoid of all sense of justice; so, when He would shew forth His justice, He acted seemingly like one, devoid of all sense of mercy. *Segneri.* (Quaresimale. Pred. xiv. S. 2.)

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God

with one eye, than having two eyes to be cast into hell fire :

48 Where their worm dieth not, and the fire is not quenched.

47 *Thine eye*.—Knowing, that the lights of the eyes are a sort of windows to our hearts, and that all wicked desires enter us through the eyes, as through a natural crevice, our LORD would altogether extinguish them, whilst without us ; lest, when they are entered, they should—*letaliter crescentibus fibris*—in the spreading of their deadly fibres, come to take firm root in our hearts, having first budded at the eye Our SAVIOUR would likewise have all His followers to have unspotted holiness, and therefore commands them to avoid the least thing, that has but a tendency to sin. A Christian's life should be as clean, as the clearest part of the brightest eye ; and, as the eye, without injury to the sight, cannot endure the smallest dust within it, so a Christian's life should not have the most diminutive spot of uncleanness in it. Gen. i. 6 ; Josh. viii. 21 ; S. Matt. v. 29 ; Phil. i. 10. *Salvian*. (Of God's Government. B. iii. s. 8.)

Melius est frangi laboribus et doloribus ad salutem, quàm remanere incolumem ad damnationem. It is better for us to be worn out with toils and pains unto salvation, than to abide unharmed unto perdition. ix. 43—47 ; Heb. xi. 25, 26. *S. Bernard*. (De Inter. Domo. c. 46.)

Nulli parcas, ut soli parcas animæ. Spare nothing you have, that you may only spare your soul. *S. Jerome*. (Ep. ad Rusticum.)

“Make not provision for the flesh” with the loss of your soul. Better were it for us to enter into life with weary arms and thin cheeks, than with lovely countenances and lusty limbs to be cast into hell. S. Luke xvi. 19—25. *Lawrence Saunders, M.* (Letters from his Prison.)

Their worm and *the fire* seem to be significantly marked ; the first, as appropriate to the individuals ; the second, as common to all. It is *their worm*, because the subjective misery of each,

depending on his own capacities and habitudes, must be infinitely varied: it is *the fire*, because the objective misery of all, will be one and the same, namely, "enmity against God" (Rom. viii. 7); which disposition in man, without supposing any punitive act on the part of God, will render God to the unhappy victims "an unquenchable fire." In the like manner, may we not venture to say, as the same material sun, without the slightest alteration of the beams, but merely *juxta modum recipientis*, exhilarates the living animal and putrifies the dead. *Alex. Knox*. (Correspondence with Bp. Jebb. Letter 152.)

What that *fire* may be, whether spiritual or material, matters not; if it be fire, it must be painful beyond the power of words to utter. Can sinners trifle with a holy God, and sin on with a high hand, and yet not suffer pain? Is there no pain in wicked passions felt, but not gratified, in burning lusts, filthy covetousness, gnawing envy, disappointed pride? When do sinners ever meet together, as sinners, that they do not hate, revile, and torment one another? And, if to this be added the presence of the Evil one himself, the author of all mischief, there is enough in this to make the greatest misery. So that despise not the notion of fire; here is enough of torment; for the same SAVIOUR adds, "there shall be wailing and gnashing of teeth;" the bitterest self-reproach and unceasing anguish at the thought of Paradise lost, through pride, self-will, and unbelief, by rejecting what was so freely offered, so deeply purchased, so abundantly given. *Bp. Medley*. (Serm. on S. Matt. xiii. 39—43.)

These eternal torments are spoken of, not only by way of threatening—to the execution of which a Sovereign Ruler is not of necessity obliged—but also by way of narrative and declaration: and we may be sure, that all things in the other world are such, as our Blessed Lord, who came from thence, and His holy Apostles and pen-men report and represent them to be These pains are endless pains; or else these Scriptures would not speak true, or be verified, as an historical account thereof. S. John iii. 9—11; Rev. xiv. 11. *J. Kettlewell*. (The Practical Believer, p. ii. c. 8.)

There is nothing, but a life of great piety, or a death of great

stupidity, that can keep off these apprehensions. Eph. v. 14; S. Jude 23. *Wm. Law.* (Serious Call. Ch. 3.)

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his salt-ness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

49 And how is the body, it may be said, to become a *sacrifice*?

Let the *eye* look upon no evil thing; and it hath become a sacrifice: let thy tongue speak nothing filthy; and it hath become an offering: let thy *hand* do no lawless deed; and it hath become a whole burnt-offering. Or, rather, this is not enough, but we must have good works also. Let the hands do alms; the mouth bless them, that cross one; and the hearing find leisure evermore for the lections of Scripture. For sacrifice allows of no unclean thing. Sacrifice is a first fruit of the other actions. Let us then from our hands, and *feet*, and mouth, and all other members yield a first fruit unto God. S. *Chrysostom.* (Expos. Rom. xii. 1, 2.)

The offenders, spoken of, shall be preserved entire, to suffer the punishment threatened; though it might seem, that they would, in no long time, be totally destroyed by it: as if our LORD had expressed Himself thus:—"I have repeated this woe three times, to show you the degree and duration of it, as well as the certainty of its execution: *the worm shall not die*, that is, the sense of suffering shall continue, even in circumstances, which may seem proper and likely to put an end to it; for such, as are worthy to be cast into this fire, shall be *salted*, or preserved from wasting (salt being the known emblem of incorruption, and thence of perpetuity) by the very fire itself. And you may easily conceive how this shall be; for *every sacrifice*, the flesh of every animal to be offered up to God in your Jewish sacrifices, is kept sound and fit for use, by being (as the law directs in that case) *salted with salt*. Just so, the fire itself shall act on these victims of the Divine justice: like salt, sprinkled on your legal victims, it shall preserve these offenders

entire, and in a perpetual capacity of subsisting to that use, to which they are destined." Ex. iii. 2. *Bp. Hurd.* (Serm. on text.)

Thou art a corrupted creature, abominable in the eyes of a holy God; receive then the *salt* of Divine grace, to make thee a sacrifice acceptable to Him. Else, if all this kindness, in the unspeakable gift of the SON of GOD, be lost upon thee, thou must be *salted with fire*. And now, count the cost, and make thy choice. Wilt thou still follow thy sins and prefer the gratification of thy lust before CHRIST JESUS? Is the pleasure of Eternal Communion with Him, who spared not Himself, but offered Himself a sacrifice for thy sins, to be thrown away for the sake of the short-lived pleasures of time and sense? How wilt thou endure "everlasting burnings?" Rom. vi. 16; viii. 13. *J. Milner.* (Serm. on S. Mark ix. 49.)

50 *If the salt have lost his saltiness, &c.*—(Conf. S. Matt. v. 13.) The wicked teacher is, of all men living, in the most hopeless and desperate condition What remedy is likely to work this man's cure and repentance? Will the dreadful menaces and threats of GOD'S Word affright him? No; these are daily thundered out of his own mouth; and yet to him they are but *bruta fulmina*. Will the gracious promises of GOD allure him? No; he daily charms his hearers with these, but remains himself, "as a deaf adder." Will those excellent books of pious and learned men, that he reads in his study, work any good to him? No; he, that slights GOD'S Word, will little regard the words of men. Will the Public Prayers make him serious? No; he daily reads them, and his daily practice is contrary to his daily prayers. Will a medicine, compounded of the flesh and blood of the SON of GOD (I mean the Holy Eucharist) do the miserable man any good? No; he hath frequently received those dear pledges of his SAVIOUR'S love, and yet is still, as bad as ever, and so hath "trodden under foot the blood of the Covenant," wherewith he should have been sanctified. The LORD look upon this man; for there is no hope of him, without a miracle of Divine mercy! Ps. l. 16—23; Rom. ii. 21, 22. *Bp. Bull.* (Visitation Sermon; S. James iii. 1.)

Vos estis Catholicæ Legis portatores,
Sal terræ, lux hominum, ovium pastores,
 Muri domûs Israel, morum correctores,
 Judices Ecclesiæ, gentium doctores.
 Si desit protectio Legis, Lex labetur :
 Si *sal* evanuerit, in quo salietur ?
 Nisi lux appareat, via non scietur :
 Nisi pastor vigilet, ovile frangetur.

Valterus Mapes. (Ad Christi Sacerdotes.)

We must consider which is true unity ; for every agreement is not that concord, whereunto we are in this place exhorted. Lucifer and other angels consented together. Eve, and Adam, and the serpent were all of one mind ; so were the builders of the tower of Babel ; so were they of Sodom, à *puero usque ad senem* (Gen. xix. 4) from the child to the man of grey hairs ; so were Dathan, and Abiram, and their complices ; so were the worshippers of the golden calf ; so were the sacrificers in Dan and Bethel ; so were Pilate and Herod ; so were the Jews, that cried with one voice, " Let Him be crucified." . . . But it is unity of the Spirit, unity in the Truth, unity in CHRIST and His Gospel, whereunto His Apostle here exhorteth us. Ps. ii. 2 ; Acts ii. 1 ; Rom. xv. 5—7. *Abp. Sandys.* (Serm. on Phil. ii. 2—5.)

The Church of CHRIST hath not two more choice things, than the simplicity of her faith, and the sincerity of her love. 2 Cor. xi. 3 ; Ps. cxxxiii. 1. *Dr. Whichcote.* (Cent. iv. Aphor. 357.) Let us " follow Truth in Love," (Eph. iv. 15) and, of the two, indeed be contented rather to miss of the conveyance of a speculative truth, than to part with love. (Verse 39.) When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two the most powerful things in the world, and, when they both go together, they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no. Eph. iv. 1—7 ; Phil. iv. 8—9. *Dr. R. Cudworth.* (Serm. preached before the House of Commons. 1 S. John ii. 3, 4.)

Have peace one with another.—

Si pede inoffenso quæris producere vitam,

Hæc sapiens animo percipe verba tuo.

Quid de quoque viro, et cui dicas singula, necnon

Quando, et quo pacto, quæque loquare, vide.

Haud temere offendas vultu gestuve propinquum;

Nec mentem lædat culpa aliena tuam.

In melius, quicquid fas sit mutare, novato;

Quæque emendari res neget ipsa, feras.

F. Kilvert. (MS. Autori hujusce libri largitum.)

CHAPTER X.

AND He arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away *his* wife? tempting Him.

3 And He answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

1 *As He was wont.*—We should pay particular attention to what was the usual custom of our LORD. S. Luke iv. 16; xxii. 39; S. John xviii. 2. *Bengel.*

He taught them again.—How thick and close does this Heavenly Sower scatter His seed! Every line is a new lesson, and every lesson a rule of perfection. Oh, the magnificent bounty of our God! He gives not barely the measure, we give others; but “pressed down, and shaken together, and running over

into our bosoms." Why are we then so slow, and dull to learn these Divine instructions? Why so remiss to practise them? Are they not sweet and excellent in themselves? Are they not infinitely profitable to us? Oh, make us greedy to learn, what Thy love makes Thee so earnest to teach! Job xxxiii. 14; Phil. iii. 1, 18; 1 Sam. iii. 9. *Austin.* (Medit. 80.)

Let every Minister be diligent in preaching the Word of God, according to the ability, that God gives him; ever remembering, that to minister God's Word unto the people is the one half of his great office and employment. 2 Tim. iv. 1, 2; 1 S. Pet. v. 1—4. *Bp. J. Taylor.* (Advice to his Clergy, s. iv. 40.)

3 (He refers to the primitive institution.)—*Verum quod primum; adulterum quod posterius.* The doctrine, which the first ages delivered pure, the latter will sophisticate. vii. 10; 1 Cor. xi. 23. *Tertullian.* (De Præscr.)

What did Moses *command* you?—It is said that, when Aristotle saw the books of Moses, he commended them for such a majestic style, as might well become a God, but withal said, that way of writing was not fit for a philosopher; because there was nothing proved, but matters were delivered, as if they would rather *command*, than persuade, belief. S. Matt. vii. 28. *Palmer.* (Aphorisms. 134.)

5 And JESUS answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house His disciples asked Him again of the same *matter*.

11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

5 *He wrote you.*—Our LORD did not say, that GOD permitted it “for the hardness of their hearts,” but Moses; that, according to the Apostle (1 Cor. vii. 6, 12,) it might be rather the counsel of man, than the Commandment of GOD. *Bede.*

The straitness of the Mosaic Revelation wanted proper efficacy to work men’s hearts to greater softness. But “when the fulness of time was come,” to which GOD designed the fulness of His Revelation; when CHRIST had “brought immortality to light,” whose issues depend upon a future judgment; and when He had thereby given such a full employ to human hopes and fears, as that nothing ought reasonably to engage them beside; then was the season of extending His commands to their just proportion; of requiring all our affections, because He had given sufficient springs to move them; of demanding all, we can do, because He had given us sufficient reason to do all, that we can. Rom. iii. 31; viii. 1—5; 2 S. Pet. i. 3, 4. *Dean Young.* (Serm. on S. John xv. 22.)

The very blemish and imperfection of our natures may be a mean to save us. GOD is sometimes content to give us leave to enjoy it. When GOD saw the Jews’ exorbitant lusts would not be bounded within these limits, which Himself in Paradise “at the beginning” did ordain, He gave them leave, when they were weary of their wives, even upon slight occasions, to put them away. (Deut. xxiv. 1.) Again, when He saw the desire of gain would not suffer them to live within the compass of charity, but that the custom of the world would draw them on to the practice of usury, forbidding them the use of it to their brethren, He gave them leave to practise it on strangers and Canaanites. (Lev. xxv. 45—47; Deut. xxiii. 20.) These tolerations are no warrants to us, that their actions were good. . . . Lest too strict charge and prohibition might peradventure the

more kindle their lusts, He permitted them some vent. ii. 21, 22; iv. 33; Rom. vii. 7. *J. Hales.* (Serm. on 1 Tim. iv. 8.)

Without doubt it is impossible to remove, all at once, from minds in their hard carnal state everything, that offends; for even he who aspires to perfection, is raised by degrees, and not at a single bound. S. John xvi. 12. *S. Gregory.*

6 *From the beginning.*—I will call your attention to the law of monogamy. The very origin of the human race sanctions it; it being clear that God so ordained it at the beginning, as to be a pattern for posterity to copy after. For after He had made man, and had foreseen the necessity of providing a help-mate for him, He borrowed from his loins one alone; one woman only did He frame for man. Now Adam had more loins, than one; nor were the hands of Omnipotence tired. *Tertullian.* (Exhort. ad Cast. c. v.)

7 Woman was not made of an outward, but of an inward part of man, that she might be dear to him, even as his inwards; not of the hand of man, lest she should be proud, and look for superiority; not of the foot of man, lest she should be contemned, as far his inferior; but of his side, that she might be used as his fellow, cleaving to his inside, as an inseparable companion of all his haps, whilst they two live. And, as the rib receiveth strength from the rest of man, so doth the woman from her husband, from whom cometh all her strength, counsel, and good comfort at all times. No creature had his mate made of his own flesh; and therefore no creature under heaven should be like man in the love of his mate; but man above them all. 1 S. Pet. iii. 7. *Bp. Babington.* (Comfortable Notes on Genesis; ii. 21.)

Sed cum jure Deus, nullo prohibente, valeret
Demere particulam, de quò prius Ipse pararat:
Attamen, ablata juveni ne costa doleret,
Redderet et tristem subitò, quem lædere nollet;
Cur opifex vult esse suus? Nam posset alumnæ
Pulvere de simili Princeps formare puellam.
Sed quò plenus amor toto de corde veniret
Noscere in uxore voluit sua membra maritum . . .
Tunc Deus et Princeps ambos conjunxit in unum;

Et remeat sua costa viro, sua membra recepit:
Accipit et fœnus, cum non sit debitor ullus.

Dracontius. (Hexaemeron; seu de opere
sex dierum, et Creatione mundi.)

Wedlock is not only such a covenant, as springeth from reason and policy, but also it is *pactum Dei*; it is founded in religion. Man and woman were at first matched by God Himself, and He matched them, as His children bearing His image; finally, He matched them, that they might "bring forth an holy seed," (Mal. ii. 15,) such as might be of His Church, and, as the parents, consorts with angels. So much did religion add unto wedlock before the fall. But, after the fall, Christian religion added much more; whence ariseth another principle. By regeneration even our bodies are made "members of CHRIST," and so become "temples of the HOLY GHOST;" and therefore there is great reason we should keep these vessels of ours in honour, and, in their conjunction, have a due regard of this their heavenly condition. 1 Cor. vi. 15—20; 1 Thess. iv. 9. *Bp. Lake.* (Serm. on 1 Cor. v. 1—5.)

Shall *leave* them.—'Tis not shall forsake them. The word in the original indifferently sounds both; but the Church's discretion weighing both words, made choice of this. . . . *Forsake* thy parents, yea, thy wife, thou mayest, thou must, for CHRIST's sake and the Gospel's. *Dr. Richard Clerke.** (Serm. on Gen. ii. 24.)

It is known to all men that it is lawful for the man to put away his wife "for fornication:" for such a fault breaketh the knot of Matrimony. The same is also lawful to the wife. . . . In the cause of divorcement "for fornication" (S. Matt. v. 32; xix. 9), CHRIST equalleth, and maketh like, the man and the

* This learned Divine was well qualified to give an opinion on the correctness of our authorized Version. In the dedicatory Epistle, prefixed to his admirable Sermons, it is stated—"When his Majesty, of blessed memory, called many to the great work of the last Translation of the English Bible, Dr. Clerke was, in that number,

like one of the chief of David's worthies; not amongst the thirty, but amongst the first three." These were Bp. Andrewes, Bp. Overall, and Dr. Saravia. From the Pentateuch to 1 Chron. was assigned to Dr. Clerke together with Dr. Saravia. Sermons. 1 Vol. folio. London. 1637.

woman's cause, in the respect of "adultery." (S. Mark x.) Read the place, and note it. For there He giveth the same authority to the woman "for fornication," that He giveth unto the man. . . . S. Paul (1 Cor. vii. 10—15) sheweth another cause of divorcement, when the one of the persons, being married, is an infidel, and of a contrary faith. . . . But, for the frowardness of conditions, or tediousness of manners, men should not separate their wives, neither from bed, neither from board; much less, marry another. He, or she, that cannot with wisdom amend the displeasing and crooked manners of his, or her mate, must patiently bear them; remembering, if CHRIST command us to be of such a tolerancy and patience to endure the obloquy and injuries of all men, though they be our enemies; how much more the morosity and injuries of a domestical companion! A hard cross! But patience must lighten it, till God send a redress. *Bp. Hooper.* (A Declaration of the Ten Commandments. Seventh Commandment.)

13 And they brought young children to Him, that He should touch them: and *His* disciples rebuked those that brought *them*.

14 But when JESUS saw *it*, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And He took them up in His arms, put *His* hands upon them, and blessed them.

13 *They brought.*—Only infants, when they come to Baptism, are exempt from the work of repentance. For they have not yet the use of free-will: nevertheless, for their consecration to God and the remission of original sin, the faith of those per-

sons, who bring them to the Font, is availing for them; that so, whatsoever stains of sin they have contracted from their parents may be done away by the interrogation and answer of other persons. . . . That, which is observed and practised by so firm a strength of Ecclesiastical Authority through the whole world, is piously believed to help forward the salvation and welfare of their souls. *S. Augustine.* (Homil. 50.)

The suckling infant is brought to Baptism: the Priest exacts of that infant-age covenants, contracts, and agreements; and accepting the Godfather in the infant's stead he asks, whether he does "renounce the devil," &c. 1 S. Pet. iii. 21. (Refer to the beautiful remark of S. Augustine, Illustr. S. Matt. xix. 13.) *S. Chrysostom.* (in Ps. xiv.)

("That He should put His hands on them, and pray." S. Matt. xix. 13.) Let the instructor often pray to GOD for his scholars. "LORD JESUS, who wast content for these young persons to "endure a most painful death, who dost greatly love them, who "didst order the children to be brought to Thee, who dost consider that done to Thyself, which is done to 'one of the least "of them,' I beseech and implore Thee, 'keep them in Thy "'Name!' They are Thine. Thou hast given them to me. "Put Thy words into my mouth, and open their hearts to Thy "love and fear. Turn Thy face from my sins, lest Thy kindness "towards them be slackened on my account. Give me grace, "that I may wisely, devoutly, and with a good courage perform that office of instructor, which Thou hast committed to "me, to Thy Glory, which I set before me, as my principal aim, "with the glory of the FATHER and of the HOLY GHOST." *Jouveney.* (De Rat. Discendi et Docendi: leviter immutatum.)

14 Of late years there is a sect sprung up among us, who, contrary to CHRIST's command, "*forbid* little children to be brought unto Him," by Baptism, the only way, whereby it is possible for them to come to Him; and so make the children of Christian parents in a worse condition than the Jewish were, and the Law more favourable than the Gospel. 2 Sam. xxiv. 14; Gen. xvii. 7; Ps. lxxxvii. 7; Acts ii. 39. *Bp. Beveridge.* (Serm. on S. John iii. 5.)

If the LORD says in His Gospel, "The Son of man is not come to

destroy men's lives, but to save them,"* how ought we to do our utmost, as far as in us lies, that no soul be lost! . . . If even to the foulest offenders, when they afterwards believe, remission of sin is granted, and none is prohibited from Baptism and Grace, how much more should an infant be admitted; who, just born, hath not sinned in any respect, *nisi quod, secundum Adam carnaliter natus, contagium mortis antiquæ primâ nativitate contraxit*, except that, being born of the flesh, according to Adam, he hath, in his first birth, contracted the contagion of the ancient deadly nature; and who obtains remission of sins with the less difficulty, because not his own actual guilt, but that of another, is to be remitted? Our sentence, therefore, dearest brother, in the Council† was, that none by us should be prohibited from Baptism and the Grace of God, who is merciful and kind to all. Acts ii. 38, 39. *S. Cyprian.* (Ep. ad Fidum.)

To come unto Me.—It is particularly to be observed here, that our LORD imputes to the child's benefit the faith of those, who bear him. He accounts *their bringing* to be virtually *the child's coming*. What an economy is this, not of superstition, as some most vainly talk, but of love! The general grounds and advantages of the use of Sponsors are well stated by Wheatley. "Since the laws of all nations (because infants cannot speak for themselves) have allowed them guardians to contract for them in secular matters; which contracts, if they be fair and beneficial, the infants must make good, when they come to age; it cannot, one would think, be unreasonable for the Church to allow them *spiritual guardians*, to promise those things in their name, without which they cannot obtain salvation. And this too at the same time gives security to the Church, that the children shall not apostatize; from whence

* The argument here derives great force from the fact of our LORD's having employed words to the same gracious effect, in distinct reference to children. (Conf. S. Matt. xviii. 10, 11.)

† The Council, alluded to, was that

held in Africa, A.D. 254, during the reign of the Emperor Valerian; it was attended by sixty-six Bishops, "men of approved fidelity and gravity," as J. Milner describes them in his Church History, with the excellent S. Cyprian at their head.

they are called *sureties*; provides monitors to every Christian to remind them of the vow, which they made in their presence; from whence they are called *witnesses*; and better represents the New Birth, by giving the infants new and spiritual relations; whence they are termed *Godfathers* and *Godmothers*." Isa. viii. 2; S. Luke ii. 21, 22. (Illustr. of the Book of Common Prayer, c. vii.; ii. s. 2.) J. F.

16 *He took them up in His arms*.—An action, good in itself, is greatly recommended by an agreeable manner of doing it; an agreeable manner being to action what a lively manner of expression is to our sense; it beautifies and adorns it, and gives it all the advantage, whereof it is capable. There is the same difference between a beneficial deed, when endeared by an easy affable deportment, and when destitute of that circumstance, as between a beautiful object, when enlivened by the cheerful light of the sun, and when exhibited in a dim sickly light. S. Luke vii. 15; Acts ix. 41; 2 Cor. ix. 7. J. Seed. (Serm. on Prov. iii. 27.)

And Blessed them.—The Country Parson wonders that *Blessing* the people is of so little use with his brethren; whereas he thinks it not only a grave and reverent thing, but a beneficial also. (Num. vi. 23; 1 Sam. i. 17, 18; 2 Cor. iii. 7, 8.) Now blessing differs from prayer in assurance, because it is not performed by way of request, but of confidence and power, effectually applying God's favour to the blessed, by the interesting of that dignity, wherewith God hath invested the Priest, and engaging of God's own power and institution for a blessing. If all men are to bless upon occasion, as appears, Rom. xii. 14, how much more those, who are spiritual Fathers? G. Herbert. (Priest to the Temple, c. 36.)

The Ecclesiastical Blessing is that, which appertaineth to the Public Ministers of the Church, and is, of all others, the most effectual and available with God. This Prayer of the Priests was both *oratio Benedicens* and *oratio Benedicta*, a Blessing-prayer and a Blessed Prayer; for it drew a Blessing from the Lord upon His people. . . . I have heard an Honourable person say of Ministers—"God Bless them, by whom God Blesseth us." Ruth ii. 20, 23; S. Matt. v. 44; 1 Chron. xvi.

43; Josh. xxii. 6; Deut. x. 8; 2 Cor. xiii. 14. *Dr. G. Hickes.*
(Serm. on 2 Chron. xxx. 27.)

But let us look upon our children, as upon the great blessings of God. They are the LORD's vessels, ordained to honour; let us keep them clean: they are CHRIST's lambs and sheep of His flock; let us lead them forth into wholesome pasture. They are the seed-plot of heaven; let us water them, that God may give the increase: "their angels behold the face of God;" let us not offend them: they are the temples and tabernacles of the HOLY GHOST, let us not suffer the foul spirit to possess them, and dwell within them. God saith, "Your children are My children." They are the sons of God. They are born anew, and are well-shapen in beautiful proportion; make them not monsters. He is a monster, whosoever knoweth not God. By you they are born into the world; be careful also that by your means they may be begotten unto God. You are careful to train them in nurture and comely behaviour of the body; seek also to fashion their minds unto godliness. You have brought them to the fountain of Baptism, to receive the mark of CHRIST; bring them up in knowledge, and watch over them, that they be not lost. So shall they be confirmed, and will keep the promise they have made, and will grow unto perfect age in CHRIST. Gen. xviii. 19; Deut. vi. 7, 20; Isa. liv. 13; Ps. cxliv. 12; Eph. vi. 4. *Bp. Jewel.* (A Treatise of the Sacraments.)

Inde parens Sacro ducit de Fonte Sacerdos

Infantes niveos corpore, corde, habitu :

Fulgentes animas vestis quoque candida signat,

Et grege de niveo gaudia Pastor habet.

Lactantius. (De Resur. carnis.)

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

18 And JESUS said unto him, Why callest thou Me good? *there is none good but one, that is God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto Him, Master, all these have I observed from my youth.

17 Some think he came in an humble disposition of mind to learn of CHRIST, and others think he came in a Pharisaical confidence in himself, with which Epiphanius first, and then S. Jerome charge him. But in such doubtful cases, in other men's actions, when it appears not evidently, whether it were well, or ill done, where the balance is even, always put you in your charity; and that will turn the scale the best way. Things, which are in themselves but misinterpretable, do not you presently misinterpret: you allow some grains to your gold, before you call it light; allow some infirmities to any man, before you call him ill. 1 Cor. xiii. 5—7; Rom. xiv. 10—12. *Dr. Donne.* (Serm. on S. Matt. xix. 17.)

Running.—They, that will have Life, they must *run* for it; because the devil, the Law, sin, death, and hell follow them. . . 1 S. Pet. v. 8. The devil is nimble; he can run apace; he is light of foot; he hath overtaken many; he hath turned up their heels, and hath given them an everlasting fall. . . . And, as the angel said to Lot, “Take heed, look not behind thee; neither tarry thou in all the plain” (that is, any where between this and Heaven); so I say to thee; Take heed; tarry not, lest either the devil, hell, death, or the fearful curses of the Law of GOD do overtake thee, and throw thee down in the midst of all thy sins, so as never to rise nor recover again. If this were well considered, then thou, as well as I, wouldst say; “They, that would have Heaven, must run for it.” ix. 15; S. Matt. v. 25, 26; Heb. vi. 18. *John Bunyan.* (The Heavenly Footman, &c.)

18 If it should here be asked, for what reason CHRIST put this question, “Why callest thou Me *good*?” I answer, for the same reason, that He asked the Pharisees, why “David, in

Spirit, called Him LORD?" (S. Matt. xxii. 43;) and that was to try, if they were able to account for it. This ruler, by addressing our SAVIOUR, under the name of "*good Master*," when the inspired Psalmist had affirmed long before, that there is "none, that doeth good; no, not one;" (Ps. xiv. 3;) did, in effect, allow Him to be GOD; no mere man, since the fall of Adam, having any claim to that character. And when he was called upon to explain his meaning, for that GOD only was *good*, he should have replied in the words of S. Thomas—"My LORD and my GOD!" which would have been a noble instance of faith, and have cleared up the whole difficulty.

Wm. Jones. (The Catholic Doctrine of a Trinity.)

Why callest thou Me good?—O man! why callest thou thyself good? Adam. (Private Thoughts, c. 4.)

This is He, whose *Good* is incomprehensible by the understanding, and inexhaustible by the will and affections of man. This is the celebrated *Ἀντάρκης* of Aristotle, the *ἰδέα τοῦ Ἀγαθοῦ* of Plato, and the El Shaddai of the Hebrews. This is the great *πάν πλῆρωμα*, the universal plenitude (Eph. i. 23) whose happiness is consummated in His own circle; who supports Himself upon the basis of His own all-sufficiency, and is His own end and centre. 1 Tim. vi. 15, 16. *Norris.* (Contemplations. s. 4.)

There are two ways of learning the excellent *Goodness* of the great Creator; that is to say, *per viam negationis*, and *per viam eminentiæ*. First, *vid negationis*. Look, whatsoever thou findest in the creature, which savoureth of defect, or imperfection; and know, that GOD is not such. Are they limited? subject to change, composition, decay, &c.? Remove these from GOD; and learn, that He is infinite, simple, unchangeable, eternal. Then, *vid eminentiæ*; look, whatsoever perfection there is in the creature in any degree, and know, that the same, but infinitely and incomparably more eminently, is in GOD. Is there wisdom, or knowledge, or power, or beauty, or greatness, or goodness, in any kind, or in any measure, in any of the creatures? Affirm the same, but without measure, of GOD; and learn that He is infinitely wiser, and skilfuller, and stronger, and fairer, and greater, and better. . . . Look upon the workmanship, and accordingly judge of the workman: "every creature of GOD is

good;" surely then the Creator must needs excel in goodness. Compared with Him, they deserve not the name of good. None is good, as He; simply, and absolutely, and essentially, and of Himself such. Numb. xxiii. 19; Isa. xxvi. 12; Rom. i. 19, 20; xi. 36. *Bp. Sanderson.* (Serm. on 1 Tim. iv. 4.)

19 *Thou knowest the commandments.*—There has not for these thousand years, been started a more mischievous pestilential notion, than that GOD does not demand a perfect fulfilling of all His Laws. This is directly to contradict JESUS CHRIST. GOD never alters His perfect Law; though He pardons us, when we break it. Observe, however, He does not pardon those, who are asleep, but those, who labour, those, who fear, and who say with Job, "I know Thou wilt not hold me innocent." Never suppose, that GOD does not require an exact regard to every tittle of His Law. Such a notion will soon engender pride, and make you despise that Grace, through which His holy Law, as "a schoolmaster," should compel you to seek deliverance. S. Matt. v. 17—21. *Luther.* (Comment. on Gal.)

It is probable that our LORD here, when He said, *Do not defraud*, referred to the tenth Commandment, *Thou shalt not covet*. He sees the end from the beginning; He looks through the letter to the spirit; He forbids fraud, as the consequence of unrestrained coveting. Exactly in like manner, at the parallel place, (S. Matt. xix. 19,) instead of the very words of the tenth Commandment, He says, "Thou shalt love thy neighbour, as thyself;" thou shalt covet nothing, but his good; enjoining, in this place, the doing good, as, before, the avoiding of doing evil. At both passages we have, in this point of view, a recapitulation of the whole second Table of the Moral Law, and from the lips of the Divine Lawgiver Himself. *J. F.*

DECALOGUS.

Me solum venerare Deum: nec sculpe, quod oras:

Impia nec vox sit: Luce quiesce Sacra:

Majores reverenter habe: nec sanguine dextram

Infice: nec sancti pollue jura tori:

Pura manus furti: sit falsi nescia lingua:

Nullius optetur verna, marita, pecus.

Arthur Johnston. (Cantica Evang. &c. ix.)

20 If indeed we have our fruit in holiness, notwithstanding, we must note, that, the more we abound therein, the more need we have to crave, that we may be strengthened and supported. Our very virtues may be snares to us. The enemy, that waiteth on all occasions to work our ruin, hath found it harder to overthrow an humble sinner, than a proud Saint. S. Luke xv. 29; 1 Cor. x. 12. *Hooker.* (Serm. on Hab. i. 4.)

It is as great a fault to talk of our own virtues, as to talk of the faults of others. Prov. xxvii. 2. *Oberlin.*

All these things have I observed.—If you look into the New Testament, you will find there is a threefold, “Yet not I:” one that relates to sin, in Rom. vii. 17; “I sin; yet not I:” one that relates to spiritual life, in Gal. iii. 20; “I live; yet not I:” one, that relates to duties, 1 Cor. xv. 10; “I laboured more abundantly than they all, yet not I.” True saving faith hath this, “Yet not I:” parts and gifts know not this, “Yet not I.” xiv. 19. *Wm. Bridge.*

Multi habent Legem in corde, sed non cor in Lege, saith Hugo de S. Victore; many treasure up the Law in their hearts, who do not solace their hearts in the Law; they only know it, these (Ps. i. 2) also “delight in it.” S. Augustine observes a distinction between *in Lege* and *sub Lege*. *Qui est in Lege secundum Legem agit*; he, whose heart is in the Law, follows the direction of the Law. *Qui est sub Lege à Lege agitur*. He, whose heart is under the Law, entertains it rather of constraint, than with a willing mind. As ground is fruitful, not by receiving but by liking of the seed, even so man becomes not religious by knowing, but by affecting of the Law. *Amor est virtus uniens*. 1 Cor. ix. 21; 2 Cor. v. 14, 15. *Bp. Lake.* (Serm. on Ps. i.)

21 Then JESUS beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

21 *Loved him*.—S. Mark is the only Evangelist, who records this of our LORD—a fact, which singularly harmonizes with the characteristic tone of his Gospel, the portraiture of human feeling and of brotherly affection, in the Person of CHRIST. Bp. J. Taylor's construction of the words seems to be alien to the perfection of our LORD's character, and not quite intelligible—"He fancied him." The true sense appears to be, that, whereas the young Ruler's boast of his having kept the Law might have justly exposed him to the Divine displeasure, our LORD, contrarywise, treated him with singular forbearance and gentleness; fondly *beholding him*, as one more disposed to commend his past observance of the Law, and to encourage him to still greater zeal, than to reprove him for his ignorance and presumption. Hence we learn what treatment self-righteous persons, especially if young, should receive at the hands of CHRIST's Ministers, who walk in His Spirit. Credit should be allowed them for their religion and morality, as far as it goes. (1 Kings xxi. 29.) We should never absolutely condemn it in itself; but use it, as a means for good, leading them, as it were, tenderly by the hand, to deeper self-examination, to a higher standard of duty, and thus schooling them by what they have already learnt, and are to learn; so that, at length, we may bring them unto CHRIST. This, at least, should be our primary course with them. We fear that the hasty, positive, and severe condemnation of self-righteousness has often proved a hindrance to the reception of the meek and gracious Gospel: this may be done with the best motives, but it arises from unskilfulness, and often from a mistaken zeal for some particular doctrinal system. Let us study CHRIST's wisdom and love, in this particular. Rom. xv. 1; Tit. iii. 2, 3; 1 Thess. ii. 7, 8. *J. F.*

The *one thing* is placed in antithesis to *all these*. (v. 20.) This *one thing* is a heart free from the love of the creature. The selling of our goods is the proof. Something is wanting, this or that, to almost all; and one defect hinders them quite. *Uno defectu detinentur*. S. Luke x. 41, 42; Rev. ii. 4, 14, 20; iii. 2. *Bengel*. If Israel turn their back upon their enemies, up, Joshua, and make search for the troubler of Israel; ferret out the thief, and

do execution upon him. One Achan, if suffered, is able to undo the whole host of Israel. 2 Sam. xxiv. 15; Jonah i.; S. James ii. 10. *Bp. Sanderson.* (3 Sermon on 1 Kings xxi. 29.)

One leak in a ship will sink her, though she be tight every way else. Eph. vi. 11, 13. *M. Mead.*

Sell all that thou hast, &c.—If you be sick with pleasures, you must cure your disease with fasting and abstinence; if your soul is sick with lust, you must use continence, as a remedy. Covetousness is like a fever, that consumes us; drive it away by giving of alms and by liberality; this is the remedy of a soul, that loves riches immoderately. Have you taken the goods of another? Make restitution. Are you ready to perish by lying? Avoid the danger, you are in, by the love of truth. You are in error and heresy; blot out this sin by embracing the faith of the Church. Isa. i. 15—17; S. Luke xix. 2, 8; Eph. iv. 28. *S. Gregory Nyssen.* (Tract. de Pœnit.)

I believe no man is obliged to *sell all that he has, &c.*, because CHRIST gave such a command to one person, any more than he is obliged to sacrifice his son, because GOD commanded Abraham to do so; and yet, doubtless, these were written for our instruction, that we might be ready always to obey the severest calls of Providence; a matter of no small difficulty, and which we infinitely deceive ourselves and others in. It is a common thing for people to say, "GOD's will be done," without one grain of sincerity, or true resignation. Acts v. 4. *Adam.* (Private Thoughts. c. 10.)

22 *He was sad, &c.*—*Hoc enim sinè amore aderat, quod sinè dolore discedit; et non relinquitur sinè dolore, quod cum delectatione retinetur.* We forsake without sadness, what we possess without love; but we cannot part from that without pain, which we cling to with pleasure. S. Matt. vi. 21. *S. Augustine.* (De Sermon. Dom. in Monte, L. i.)

Loss of goods is great, but loss of GOD's grace and favour is greater. He is blessed, that loseth this life, full of mortal miseries, and findeth the Life, full of eternal joys. S. Matt. x. 39; Phil. iii. 8; Heb. x. 34. *Bp. Hooper.*

Such, O my soul, are the miseries, that attend on riches: they are gained with toil, and kept with fear; they are enjoyed with

danger, and lost with grief. 'Tis hard to be saved, if we have them; and impossible, if we love them: and scarce can we have them, but we shall love them. Teach us, O LORD, this difficult lesson, to manage with piety the goods we possess, and not covetously desire more, than Thou givest us. Teach us to wean our affections from this earth, and not to lay up our hearts in our possessions; since 'tis so hard to be saved, if we have riches; and impossible, if we love them. 1 Tim. vi. 6—12, 17; Prov. xxx. 7—9. *Austin.* (Medit. 193.)

- 22 *Went away grieved.*—But who can say, that his heart did not turn afterwards—that he was not one among those, whom the HOLY GHOST at His first coming moved to lay all “at the Apostles’ feet?” (apply Verse 31.) Acts iv. 37. *J. Keble.* (Serm. Prov. xxii. 2.)

O! anime infelix, terræ quid munera quæris?

Te Sibi, te cælo condidit ipse Deus.

Et potes insanos cordis præferre tumultus

Æternæ paci, lætitiæque poli?

Hic te pugna manet; victori debita solum

Palma; coronatus, qui benè pugnat, ovat.

Card. Barberini. (Poemata.)

23 And JESUS looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at His words. But JESUS answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And JESUS looking upon them saith, With men

it is impossible, but not with God : for with God all things are possible.

23 'Tis rare to see a rich man religious; for religion preaches restraint, and riches prompt to liberty. When wealth abounds, men seldom come by suffering to be sober. . . . Besides the danger of their flattering us to a reliance upon them, they hinder us from the sense of charity; not feeling the wants, that others live in, we cannot be sensible of their endurances: so we are not begotten into commiseration. . . . Riches, besides, are often as thorns, to choke the fruits of piety. They are a kind of rank earth, which so fast puts out weeds, that any fine seed of virtue becomes stifled and robbed, ere it get root. . . . The rich man is open to flattery, but fenced against admonition. Job xxxi. 24, 25; S. Luke xvi. 19; S. Matt. xiii. 22; S. James ii. 1-6; v. 1-5. *O. Feltham.* (Resolves. Cent. ii. 21.)

The great disadvantage of riches is, that they tend to make us think that our wants are many more, than they really are; and so we refuse to give, because we fancy that we cannot afford to give; whereas, the fact is, that we could well have afforded it, had we not spent so much upon ourselves. Eccl. v. 11; Hagg. i. 4. *Bp. Medley.* (Serm. on S. Matt. xix. 23-30.)

Cogitemus Crucem; et divitias lutum esse putabimus. Let us think of the Cross; and we shall come to regard riches, as mere dirt. Gal. vi. 14; Phil. iii. 7, 8. *S. Jerome.* (Ad Nepotianum. Ep. 2.)

24 *That trust in riches.*--If our riches possess us, instead of our possessing them, we have changed our God, and lost ourselves; but if we have learnt to use our wealth, and not enjoy it, we may be no less gracious, than rich. If a rich man have a large, and humble, and a just hand, he inherits the blessing of the poor: if a poor man have a proud heart, and a thievish hand, he carries away the woe from the rich. . . . Let me say with Agur, "Give me neither poverty, nor riches," (Prov. xxx. 8;) but, whethersoever God gives, I am both thankful and indifferent; so as, while I am rich in estate, I may be poor in spirit; and while I am poor in estate, I may be rich in grace. Prov.

xiv. 24; S. Luke vi. 24; 1 Tim. vi. 17. *Bp. Hall.* (Select Thoughts. 90.)

25 The distinguished and worldly-honoured company of Christian Mammonists appear to the eye of my imagination, as a drove of *camels* heavily laden, yet all at full speed, and each in the confident expectation of *passing through the eye of the needle* without stop or halt, both beast and burden. Hab. ii. 6; Heb. xii. 1; 1 Tim. vi. 9, 10. *S. T. Coleridge.* (Lay Sermon.)

27 (*Took them in His arms*, v. 16. *Beholding him, loved him*, v. 21. *Looked round about*, v. 23. *Looking upon them*, v. 27.)—All these and others of the kind seem especially human; human in the feeling of the writer, who notices them; human in the affections, which they so deeply touch in us; human in the Person of our Blessed LORD, in His condescension to take upon Him the infirmities of mankind. The character of all S. Mark's own observations and of our Blessed LORD Himself, as seen throughout this Gospel, seems so delineated, that, if we might reverently apply it, we might characterize the Gospel by the line of the Latin dramatic poet, *Homo sum; humani nihil in me alienum puto.* *Is. Williams.* (Thoughts on the Study of the Gospels, p. i. s. 5.)

Dei enim posse, velle est; et non posse, nolle. The power of God is identified with His will; what He cannot do, is what He will not do. Ps. cxxxv. 6; Rom. ix. 15—19. *Tertullian.* (Adv. Prax.)

Quædam Deus non potest, quia est Omnipotens. There are some things, which God cannot do, because He is Omnipotent. Heb. vi. 18. *S. Augustine.* (De Civ. Dei, L. v. c. 10.)

28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

29 And JESUS answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers,

and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many *that are* first shall be last ; and the last first.

28 *We have forsaken all ;* not possessions only, but desires ; and desires, above all. *Plus enim concupiscentia mundi, quàm substantia, nocet.* For worldly lusts do us more harm, than worldly possessions. Now this consideration should chiefly induce us to avoid riches, namely, that we can seldom, or never, have them, without loving them. Phil. iv. 17 ; 1 S. John ii. 16. *S. Bernard.*

Perhaps it may not be hard for a man to leave his goods, but very hard it is for him to leave himself. *Minus quippe est abnegare, quod habet ; valdè multum autem abnegare, quod est.* It is a small thing for him to forsake what he possesses, but an extremely great thing for him to forsake his very self. ix. 43, 45, 47 ; S. Luke xiv. 26 ; 2 Cor. viii. 5. *S. Gregory.* (Hom. xxxii. in Evang.)

29 “House or brethren.” The things left are described with the disjunctive particle ; those received with the copulative ; “Houses and brethren.” See the richness of the reward, the goodness of GOD ! . . . By the law of nature we can have but a single *father* and *mother* ; but, in regard to the grace of the Gospel, CHRIST’S followers rejoice in a multitude of blessings. Rom. xvi. 13 ; Eph. i. 3 ; iii. 20. *Bengel.*

30 *Eminenter, non formaliter ;* not a hundred fathers ; but he shall have that in GOD, which all the creatures would be to him, if they were multiplied a hundred times : wife here is left out in the repetition. 1 Sam. i. 8 ; 1 Cor. iii. 21—23. *Edw. Leigh.*

Doth he not possess all, who hath “all things working together for his good ?” (Rom. viii. 28.) Hath he not a *hundredfold* of all, who is filled with the HOLY GHOST, and beareth CHRIST in his breast ? Rather is this indwelling of the Spirit, this presence of CHRIST far, far more, than “a hundredfold.” This “hundredfold” is the adoption of sons, the first fruits of the Spirit, the delights of charity, the glories of experience,

“the kingdom of GOD within us.” Rev. ii. 17; Ps. xxxi. 21; Rom. v. 3—5; xiv. 17; xv. 29. *S. Bernard.*

With persecutions—which particular, though neither S. Matthew, nor S. Luke records, yet S. Peter, (who had most reason punctually to observe those words of CHRIST, being an answer, directed to a question of his proposing, as all the three Evangelists acknowledge,) remembered them; and so we find them in S. Mark’s Gospel, which is resolved to have been dictated by S. Peter. *Dr. Hammond.* (Tract. Of taking up the Cross.)

We need not limit that clause in the promise (*with persecutions*) to be, that, in the midst of persecutions, GOD will give us temporal blessings; but that, in the midst of temporal blessings, GOD will give us persecutions; that it shall be a part of His mercy to be delivered from the danger of being puffed up by those temporal abundances, by having a mixture of adversity and persecutions; and then what ill, what loss is there, in laying down this life for Him? Eccl. vii. 14; 2 Cor. xii. 7. *Dr. Donne.* (Serm. on 1 Cor. xvi. 22.)

In that large promise, which our Blessed SAVIOUR maketh to all those, that suffer loss in any kind *for His sake and the Gospel’s, Eternal life* in the world to come is promised absolutely; but the *hundredfold* now in this present life not simply, but *with persecutions* expressly annexed. *Bp. Sanderson.* (Serm. on Prov. xix. 21.)

The afflictions and troubles, wherewith GOD in His love chasteneth His children for their good, are indeed part of His promise, and that a gracious part too. At S. Mark x. 30, it is expressed; but, where it is not so, it must be ever understood in all the promises, that concern this life. It is a received rule among Divines, that all temporal promises are to be understood *cum exceptione crucis*; that is to say, not absolutely, but with this reservation, unless the LORD in His holy wisdom shall see it good for us to have it otherwise. . . . If we submit our wills to His, both in doing and suffering, doubtless we cannot finally miscarry. He will consult nothing but for our good; and what He hath consulted must stand. S. John xv. 2; Rom. viii. 17; 1 Thess. i. 6. *Bp. Sanderson.* (Serm. on Ps. cxix. 75, and Serm. on Prov. xix. 21.)

31 *Many that are first, &c.*—When GOD comes to judgment, He will, as Jacob by Joseph, lay the right hand of His glory upon such, as were here on the left hand of adversity ; and His left hand on those, which the world sets at her right hand of prosperity. Gen. xlviii. 16, 17 ; S. Matt. xxv. 33 ; Heb. xi. 25. *Franc. Stella.* (De Contemptu Mundi.)

32 And they were in the way going up to Jerusalem ; and JESUS went before them : and they were amazed ; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him.

33 *Saying,* Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn Him to death, and shall deliver Him to the Gentiles ;

34 And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him : and the third day He shall rise again.

32 JESUS *went before them.*—As on the former occasion our LORD JESUS, for our instruction, showed forth His prudence in fleeing, teaching that, according to place and time, we ought also to avoid with caution the fury of our persecutors ; so now He shows forth His fortitude ; because, when the appointed time draws near, He returns of His own accord to offer Himself to suffering, and to deliver Himself up into the hands of those, who seek for Him. So formerly He showed forth temperance, when He fled from high station, what time the crowds wished to make Him a King ; and justice, when He willed to receive honour, as a King, what time the people went forth to meet Him with branches of palms. Eccl. iii. 11 ; Isa. l. 5—7 ; S. John vi. 15. *Card. Bonaventura.* (Life of CHRIST. Ch. 55.)

Christianity is ennobled, not by the dignity of men's persons, but by their faith. In other matters we are gentle, and yielding, and the most disregarded of men ; but, when our GOD is con-

cerned and His honour at stake, then, despising every other consideration, we are intent only upon Him. For then the fire and the sword, the wild beast and the hoofs tearing the flesh, are rather a pleasure and sport to us, than a cause of alarm. Death will be a gain to me; for it quickly conveys me to GOD, for whom I live. 1 Cor. iv. 12; Acts xx. 21; xxi. 13. *S. Greg. Nazianzen.* (Orat. 20, de Laud. S. Basil.)

O quàm grata Mihi, venias, asperrima quamvis,
Quæ vitæ venies hora suprema Meæ!

Ite, dies; horæque, levi properate volatu,
Invisasque Mihi præcipitate moras,
Ah! propera, et tecum nullas non advehe pœnas;
Sola Mihi pœnæ pœna levamen erit.

(Conf. S. Luke xii. 50.) *Sidronius Hosschius.* (Eleg. 2.)

The chief priests—the Gentiles.—The *Jews*, out of envy and malice, delivered Him up, accused and prosecuted Him, instigated and importuned against Him; the *Gentiles*, out of ignorance, profaneness, and unjust partiality, condemned and executed Him: whereby the ingratitude, iniquity, and impiety of all mankind in some sort did appear, and was aptly represented; and, in consequence thereof, His infinite goodness is demonstrated. Rom. iii. 9—19; xi. 32. *Dr. Barrow.* (Serm. on 1 Cor. i. 23.)

34 Socrates foretold that he should die within three days; and the event followed. (Cic. de Divin. L. i. c. 25.) JESUS foretold that He should suffer death by crucifixion. (S. John iii. 14; viii. 28; xii. 32.) He likewise foretold that He should *rise from the dead* within three days after His crucifixion. (S. John ii. 19.) The first of these predictions might be a sagacious conjecture. Can it be said of such, as the two last? Ps. xxii. 18; Zech. xi. 12, 13. *Bp. Hurd.* (Introd. to the Study of Prophecy. Serm. 4. Note.)

No one, who attempts to impose on others, gives warning, long and beforehand, of what he intends to do Supposing that CHRIST knew Himself to have no miraculous power, more than other men, and that He was only a pretender, and a deceiver, He must have deliberately schemed His own misery and untimely death. And for what? Not for even the wild hope of credit and success with the world, after He was dead; for

having put the reality of His Mission from God on His *rising from death the third day*, being sure to fail in this decisive proof, He must have schemed His own disgrace and infamy with all mankind; He must have courted misery and death for no other end, but to make His memory scandalous and odious to all ages. S. John ii. 18, 19; Isa. xli. 21—29; xlv. 9, 10. *P. Skelton.* (Serm. on Acts x. 40, 41.)

35 And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldst do for us whatsoever we shall desire.

36 And He said unto them, What would ye that I should do for you?

37 They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

38 But JESUS said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto Him, We can. And JESUS said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

40 But to sit on My right hand and on My left hand is not Mine to give; but *it shall be given to them* for whom it is prepared.

35 *Do for us.*—Our LORD speaks of sufferings: the disciples dispute for pre-eminency. (ix. 30—34.) Again, our LORD speaks of sufferings; and the disciples' hearts are still bent on self-pleasing. How pointed is the juxtaposition of these incidents, and the repetition of these facts! How instructive the contrast! How vast the difference between the mind of God, and the mind of man; the lust of the flesh, and the work of the Spirit; the opinions of the world, and the judgment of heaven!

Deut. xxx. 19; 2 Cor. xiii. 5. (See at S. John xxi. 20. *J. F.*)
J. F.

Blessed is he, that understands what it is to love JESUS, and contends earnestly to be like Him. Nothing else can satisfy or make us perfect. But be thou a bearer of His Cross, as well as a lover of His Kingdom. (v. 5.) Suffer tribulation for Him, or from Him, with the same spirit, that thou receivest consolation. Follow Him, as well for the bitter cup of His Passion, as for the loaves: and, remember, that, if it be a hard saying, "Take up thy cross," it is a harder saying, "Go, ye cursed, into everlasting fire!" 1 S. Pet. v. 1. *Bp. J. Taylor.* (The Golden Grove. *Via pacis.*)

37 *Avaritia nostra nobis non sufficit, nisi avarum quoque Christum facimus*, saith Petrarch in another case. It is not enough for us to set our hearts upon riches, unless we make CHRIST Himself covetous also. It is not enough for us to pursue honours and dignities, unless we make CHRIST ambitious, and so set up a temporal Monarchy in the Church. We crown CHRIST; but it is not with the crown, wherewith His FATHER crowned Him in the day of His espousals, when He made Him the Head of the Church. xv. 17, 18; 1 Tim. vi. 5. *Farindon.* (Serm. on S. Matt. vi. 10.)

Ah malè Te placido quæsivi, Sponse, cubili;

Qui crucis in thalamo reperiendus eras.

Pax mihi lectus erat; Tibi crux erat aspera lectus;

Hoc Te debueram quærere, Sponse, toro.

Tandem, serò licet, meus est mihi cognitus error;

Si bene quæsissem, Sponse, repertus eras!

Herm. Hugo. (Pia Desideria. Lib. ii.)

38 *And JESUS said, &c.*—A fault, opportunely rebuked, is like a cure timely taken; then both alike easily cured; but, when time hath given strength and growth, they both pass from dangerous to deadly. S. Matt. xviii. 15. *Lord Capel.* (Contemplations. 229.)

Precatio est petitio decentium. Prayer is the request for things befitting for God to give, and for us to receive. S. Matt. vii. 11; 1 S. John v. 14, 15. *J. Damascene.*

LORD, grant me one suit, which is this. "Deny me all suits,

which are bad for me; when I petition for what is unfitting, Oh, let the King of heaven make use of His negative voice. Rather let me fast, than have quails given, with intent that I should be choked in eating them." Numb. xi. 33; Ps. cvi. 15; Rom. viii. 27. *Th. Fuller.* (Good Thoughts in bad times. 18.)

Nothing more becomes us, than to know what we are. Ignorance of one's self is the cause of pride; and the strength of confidence is the weakness of judgment. 2 Kings viii. 13; Prov. xvi. 18. *Dr. Whichcote.* (Cent. viii. Aphor. 747.)

39 *We can.*—The LORD has often given me, when clouded by this fear—(the fear of death)—a sweet discovery of the beauty of this disposal, that we have promises to live upon, until the trials come, and that, when they come, we shall then get accomplishments to live on. "In the mount of the LORD it shall be seen." . . . I dare not say, "I am ready to die:" I dare not say, "I have faith, or grace, sufficient to carry me through death:" I dare not say, "I have no fears of death;" but this I say, "There is grace enough for helping me, laid up in the promise;" there is "a throne of grace," to which in our straits we may have recourse. He is "a God of judgment," who has the disposal, and who will not withhold "grace," when it is really "the time of need." Deut. xxxiii. 25; S. Matt. vi. 34; 1 Cor. x. 13. *T. Halyburton.* (Memoirs of his life, p. iii. c. 8.)

All have not the martyr's faith, nor all the martyr's fire. This forlorn consists of a few files, picked out of the whole army of Saints. Jud. vii. 3, 7; 2 Sam. xxiii. 19, 23; S. Matt. xx. 16. *Gurnall.* (The Christian's Armour. c. xiv. s. 4.)

S. James *drank of this cup* in his death: S. John, by being persecuted. Rev. i. 9. *Remigius.*

S. Stephen was stoned; S. James beheaded; S. Simon, one of the seven deacons, burnt; S. Thomas slain with a dart; S. Simon Zelotes crucified; S. Jude slain in a tumult raised by the people; S. Mark, the Evangelist, burnt; S. Bartholomew beaten to death with staves; S. Andrew crucified; S. Matthew stoned and beheaded; S. Philip crucified and beheaded; S. Peter crucified with his head downward; and S. Paul, after a thousand sufferings, beheaded. *Dr. Horneck.* (Serm. on S. Matt. v. 10.)

40 Our SAVIOUR in these words disclaims not the authority,

which the Holy Scriptures constantly ascribe to them, and which, in the epistle to the Church of Laodicea, (Rev. iii. 21,) He claims for Himself in the most peremptory terms. He disdains not the authority of making the final distribution of reward and punishment, and of appointing to situations of distinction in His future Kingdom. But yet He speaks, as if in the management of this business He were tied down to certain rules prescribed by the Almighty FATHER, from which He would not be at liberty to depart. But in this manner of speaking there is nothing, but what is conformable to the usual language of Holy Writ. The SON is everywhere spoken of, as giving effect to the original motions of the Paternal mind by His immediate action on the external world, with which the FATHER otherwise, than through the agency of the SON, holds, as it were, no intercourse. Not that the purposes and counsels of the FATHER are not equally the purposes and counsels of the SON ; or, that the SON acts without original authority by a mere delegated power ; but that this notion of the FATHER's purpose executed by His SON is the best idea, that can be conveyed to the human mind, of the manner, in which GOD governs His creation. And beyond this it becomes us not to be curious to inquire. *Bp. Horsley.* (Serm. on S. Matt. xx. 23.)

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But JESUS called them *to Him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them.

43 But so shall it not be among you : but whosoever will be great among you, shall be your minister :

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

42 *Called them unto Him*.—Refer to viii. 34; ix. 35. Men, that are often angry and for every trifle, in a little time will be little regarded; and they, that reprove with passion, will be less regarded, when they reprove with reason. Gal. vi. 1; v. 22, 23. *Dr. Whichcote*. (Cent. viii. Aphor. 719.)

It remains for every one among us to deliver his opinion, judging none, separating none from the right of Church Communion for diversity of opinion. For no one among ourselves has set himself up above the rest, as the Bishop of Bishops, *aut tyrannico terrore ad obsequendi necessitatem collegas suos adegit*, or brought any of his colleagues under a false submission by the fear of despotic power; inasmuch as every single Bishop is permitted to exercise his own free judgment, without constraint and of his own power, being exempt from the judgment of others, as they are from his. For we expect the Universal judgment of our LORD JESUS CHRIST, who possesses in Himself alone power and authority to raise us to the government of His Church, and then to take cognizance of what we do. 2 Cor. x. 16; Gal. ii. 8, 9. 3 S. John 9. *S. Cyprian*. (Concio ad Episc. Concil. Carthage.)

43 That venomous worm of all goodness, vain-glory. S. Matt. vi. 1; S. John v. 44. *Abp. Leighton*.

Our LORD here admits that some in His Church will be *great* among their brethren, and some, yet more, *chiefest*; so that this passage cannot be wrested to the unhallowed purpose of introducing a levelling system in regard to religion, as some democrats would fain have it in regard to civil matters. Only let the *great* in authority be the lowest and least in their own estimation; and let the *chiefest* in rank and station be of all men the poorest in spirit, the most condescending and the most helpful toward others. Acts xx. 34, 35; Phil. ii. 1—7. *J. F. CHRIST* would have those, who for their greater dignities in the Church are styled “Stars” and “Angels,” to imitate the one by appearing less for their greater height; and the other, who, though Peers of heaven, yet approve themselves “ministering spirits” to the poorest of God’s servants upon earth. Rom. xv. 1—3; 1 Cor. xii. 7; xv. 9; Heb. i. 14. *Dr. G. Hickes*. (A modest Plea for the Clergy. Ch. xi.)

45 CHRIST came to take our infirmities, and to impart to us His strength; to seek what is human, to supply what is Divine; to receive injuries, to recompense them with honours; *ferre tædia, referre sanitates*, to bear men's ailments, and to give them health in return. . . . He submitted to these necessities, that He might declare Himself to be a man, by undergoing what human flesh is heir to. S. John i. 14, 16. *Pet. Chrysologus*. (Serm. l.)

How am I ashamed, my LORD and my GOD, how am I ashamed of my pride, when I think of Thy humility! Never was there any love like Thine, nor ever was there any humility like Thine; love in coming into the world to save sinners, and humility in stooping so low to do it. Which of these excellent virtues was the greatest in Thee, Thou only, who hadst them both in perfection, canst perfectly tell. One of these "deeps calls upon the other;" and they both call upon me for my devoutest wonder and gratitude. But Thy charity appeared chiefly in dying for us; whereas, 'twas Thy humility even to live! Ps. viii. 4; S. Matt. xi. 29. *Norris*. (Treatise on Humility, ch. 9.)

Give His life a ransom for many.—The LORD "in judgment remembers mercy." Never does He lose sight of His office, as a SAVIOUR. In conveying even reproof, He mixes up the sweet and most consoling doctrines of mercy. This was the same LORD, who tempered the awful sentence of judgment in the garden with the Gospel promise, "the Seed of the woman shall bruise the serpent's head." Isa. xxviii. 21; S. John iii. 17; iv. 34. *J. F.*

All the good works, we can do, be imperfect, and therefore not able to *deserve* our justification; but our justification doth come freely by the mere mercy of GOD, and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their *ransom*, it pleased our Heavenly FATHER, of His infinite mercy, without any our desert, or deserving, to prepare for us the most precious jewels of CHRIST's Body and Blood; whereby our *ransom* might be fully paid, the Law fulfilled, and His justice fully satisfied. Isa. lix. 16; Rom. iii. 20—27. *Homilies*. (Serm. of Salvation, p. i.)

46 And they came to Jericho : and as He went out of Jericho with His disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was JESUS of Nazareth, he began to cry out, and say, JESUS, *Thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace ; but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And JESUS stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; He calleth thee.

50 And he, casting away his garment, rose, and came to JESUS.

51 And JESUS answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto Him, LORD, that I might receive my sight.

52 And JESUS said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed JESUS in the way.

47 *Blind. He heard.*—Sight is love's sense, not faith's sense.

"Faith comes by hearing," saith the Apostle, not by seeing. . .

Faith disdains conference with reason ; much less endures to consult with sense. *Vides ? Non est fides*, saith Hugo de Victore. Hab. i. 1 ; S. John xxi. 29. *Dr. Richard Clerke.* (Serm. on S. John xx. 29.)

48 *Cried out.*—For GOD loves to be entreated, He loves to be compelled, He loves to be even vanquished by our persevering importunity. Gen. xxxii. 26 ; Hos. xii. 4 ; S. Matt. xv. 28 ; Heb. v. 7. *S. Gregory.*

JESUS of Nazareth.—We must expect not only to have our prayers hindered, but our very faith itself endangered—the faith, in

which alone we can pray—as we pass through this wicked world. S. Luke xviii. 1, 8; xxii. 31, 32. *J. F.*

The Apostle (2 Tim. iii. 12) does not say “All that live,” but all, *qui piè volunt*, who are “*willing* to live godly in CHRIST JESUS shall suffer persecution;” because it sometimes happens that, in progress of time, good people are permitted to live in peace, that they outlive malice, that they at last put to silence every false tongue. But in the commencement of their Christian course, the very time, when they are peculiarly “*willing* to live godly,” then there is no escape for them; they must suffer the contradictions of men; all must so suffer without exception, *omnes, omnes*. S. Luke ix. 42. *Segneri*. (Quaresimale. Pred. viii. s. 3.)

If the wicked are so muzzled by providence that they cannot bite, they will snarl at least; but let not this discourage you. Regard it no more, than a traveller would mind a little dust on his shoes. Imitate the blind man in the Gospel. Ps. cix. 3; 1 Cor. iv. 3; 3 S. John 10. *Toplady*.

49 *They call the blind man, &c.*—When a Christian first enters upon a religious life, and begins to be zealous in good works, and to despise the world, he finds, *in ipsâ novitate operum suorum*, at this early stage of his amendment of life, many lukewarm Christians, who are ready to blame and to oppose him; but should he persevere, and overcome them by continuance in well doing, these same persons will take his part. As long as they entertain the least hope of gaining their point, they molest us and find fault; but, when they are outdone by our resolute determination, they change sides and exclaim: “*Magnus homo! Felix, cui Deus concessit!*” “This is really a great man; a Blessed man, to receive such grace from GOD!” Prov. xvi. 7; Acts xxviii. 4, 6. *S. Augustine*. (Serm. lxxxviii. De Verb. Dom. c. 17.)

Let me from my own experience, as well as from the reason of the case, urge persons, from their first entrance upon a religious life, when asked to do anything, which they disapprove, fairly to state their disapprobation, as a point of conscience. For not only is this most becoming those “in whom there is no guile,” but it is also by far the most prudent proceeding. If they

assign reasons, drawn only from local and temporary circumstances, when those circumstances are changed, they will be pressed again and again with redoubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger. Gen. xxxix. 9; Prov. i. 10—16; Neh. vi. 3; 1 S. Pet. iv. 4. *Th. Scott.* (Letters. Life by Rev. J. Scott. Ch. 5.)

He calleth thee.—*Quod hortatur*, that's a great encouragement. He is earnest in persuading and exhorting to this duty: nay, He more than *calleth* thee; He invites and persuades thee. *Hortatur, ut petas; et negabit quod petis?* saith S. Augustine. (Will He, who advises you to ask, refuse afterwards to give what you ask?) "Let Me see thy countenance; let Me hear thy voice," saith CHRIST to His Church; "for sweet is thy voice, and thy countenance is comely." (Cant. ii. 14.) Surely He will never deny thee, that doth so lovingly persuade thee to seek unto Him. Ps. xxvii. 9; Rev. iii. 20. *Bp. Brownrig.* (Serm. on S. Luke xi. 1.)

50 *Casting away his garment.*—Would any one have thought of mentioning this circumstance, who had not seen it? *Bp. Sandford.* (Life. Letters.)

Opera, quæ non tam ornant, quàm onerant. All such works, as are rather a burden to us, than a beauty. Heb. xii. 1; Phil. iii. 7, 9. *S. Gregory.*

51 Thus did our LORD, in stooping to be informed of the wants of this blind man, speedily give proof of the truth of His own assertion, so recently made, "Even the Son of Man came not to be ministered unto, but to minister." *J. F.*

Where was there ever a master, that desired to be informed of *the will* of his slave, in order to execute it? 2 Sam. vii. 19; Isa. lv. 8. *Rodriguez.* (On Perfection. P. 3, ch. 5.)

"GOD," it is written, "is faithful," as promising to save; He will save assuredly; yet so, as He has promised. But in what way has He promised? On our *willing* it, and on our hearing Him; for He does not make a promise to blocks of wood, and to inert stones. Isa. i. 19, 20; S. John v. 40. *S. Chrysostom.* (2 Thess. iii. 4.)

What wilt thou that I should do unto thee?—The very question He had so recently asked “James and John, the sons of Zebedee” (ver. 36.) But how different the answer in each case! The blind man saw more clearly than the Apostles. His answer expressed humility and a sense of helplessness; theirs, pride and vain glory. Was not, in this, that *dictum* of the LORD, also so recently delivered by Him, (ver. 31,) proved true? He, who was *last*, as a poor, blind, way-faring beggar, was now *first*, because he was humble; by faith he was *made whole*; He *received his sight*; yea more, He *followed Jesus in the way*: whereas, the Apostles, who in every sense stood *first*, were now through pride brought low, and made, in comparison, the *last*. They were rebuked by the LORD, and had in displeasure of the *Ten, who heard it*. Prov. xvi. 18, 19. *J. F.*

I have often and attentively read the Gospel, and I have experienced difficulty in finding out one single favour, ever conferred by CHRIST, which was not graciously ascribed by Him to some good quality in the person, who received that favour. *Thy faith hath made thee whole*; this was the humble and unpretending rescript of His, which He usually attached, as a signature, to the petitions brought to Him. . . . In this, He would put those persons to shame, who arrogate to themselves so much praise, for the insignificant services they do us; whereas He lessened the vastness of His benefits by His modest way of conferring them. S. Matt. xii. 19; ix. 22. *Segneri*. (Quaresimale. Pred. ii. s. 5.)

52 It was a great act of *faith* in this blind man to call Him *the Son of David*, whom the people pointed out to him, as being *JESUS of Nazareth*. *Bengel*.

The *faith* of this man was great, because, being blind, he could not see the miracles, which JESUS did. “Faith came” to him, in the truest way, “by hearing.” He believed on the testimony and report of others; and so he inherited, in a manner, that emphatic promise of the LORD his SAVIOUR, “Blessed are they, who have not seen, and yet have believed.” S. John xx. 29. *J. F.*

He followed JESUS in the way—going to Jerusalem, to bear His cross. Heb. xii. 12—15. *Edw. Leigh*.

We may easily think, that, if CHRIST had asked him a second question—"What wouldest thou see, when thou hast received thy sight?"—he would have answered—"LORD, I would see Thee." For, when he had his sight, and CHRIST said to him, *Go thy way*, he had no way to go from CHRIST; but *he followed Him*. All, that he cared for, was seeing: all, that he cared to see, was CHRIST. S. John vi. 66—68. *Dr. Donne.* (Serm. on 1 Cor. xiii. 12.)

Sequamur exemplum; offeramus pretium; sumamus viaticum; expectemus præmium. Let us *follow Him*, as our pattern; offer Him for our price; receive Him for our Sacramental food; and wait for Him, as our endless and exceeding great reward. S. John x. 27, 28. *S. Augustine.*

CHAPTER XI.

AND when they came nigh to Jerusalem, unto Bethpage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the LORD hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as JESUS had commanded ; and they let them go.

7 And they brought the colt to JESUS, and cast their garments on him ; and He sat upon him.

8 And many spread their garments in the way : and others cut down branches off the trees, and strawed *them* in the way.

- 2 It is incumbent upon you to make diligent inquiry, how long the Jews had a prince, or ruler, properly their own : and you will find, until the appearance of JESUS CHRIST our Master, the great expositor of these prophecies, little understood before ; and you will see it exactly verified, according to what the Divine, Holy, and prophetic Spirit foretold by Moses, that “a Law-giver should not depart from Judah, until Shiloh come ;” for Judah was the father of the Jewish nation, and from whom they took the name of Jews. (Gen. xlix. 10, 11.) . . . Moreover, *the binding his foal unto the vine*, and washing His garments in the blood of grapes, was a significative symbol of what CHRIST was to do and suffer ; for there stood the foal of an ass, tied to a vine, at the entrance of a certain village ; which He ordered His disciples to go and bring Him ; upon which He got, and rode into Jerusalem, where the stately Temple of the Jews then was, which you have razed to the ground. And, to fulfil the sequel of the prophecy, He was afterwards crucified : for “washing His garments in the blood of grapes,” prefigured the Passion He was to undergo, purifying by His blood such, as should believe in Him ; for what, by the prophet, the Divine Spirit calls “His garments,” are the faithful, in whom the *Logos*, the Seed of God, dwells. Eph. iii. 17 ; Isa. lxiii. 2, 3 ; Rev. xix. 15. *S. Justin Martyr.* (Apology, s. xl. xli.) (Zech. ix. 9, 10 ; S. Matt. xxi. 4.) You see here that the King foretold was to save the people. Consider then what sort of king was to be expected. Is it possible to imagine that God would send a king to save them, who should be like the kings, who had undone them ? Is it not more reasonable to imagine he should resemble those, who had indeed been deliverers of

their country? Kings, who feared God, and therefore feared no enemy; who, though mounted on asses and colts, the foals of asses, were able to put to flight the thousands and ten thousands of chariots and horses, that came against them? (Judg. v. 10, 11; 1 Kings i. 33, 34.) The King, foretold by the prophet, was moreover to be "just, meek, and lowly;" but how could he have deserved this character, had He appeared in the pomp and pride of war, surrounded with horses and chariots, in direct opposition to the law of God? Or, as He was to "bring salvation to the people," could He make use of those means, which God had never prospered, and which He had sufficiently declared He never would? You see then how essential it was to the character of a King of Israel, who was to be "just, and lowly, and to bring salvation" with Him, that He should come "riding on an ass, and a colt the foal of an ass." But if any doubt can yet remain, let the prophet himself explain it; who, immediately after his description of the promised King, adds, "and I will cut off the chariot from Ephraim, and the horse from Jerusalem;" plainly showing, that the character, given of the Messiah, that He should "ride on an ass," was in opposition to the pride of their warlike kings, who by their great strength in chariots and horses had ruined themselves and their people. Job xxxix. 19—25; Ex. xv. 1; Josh. xi. 6; Deut. xvii. 16; xx. 1—4; Judg. v. 15; 2 Sam. viii. 4; Isa. ii. 7; Hos. xiv. 3. *Bp. Sherlock.* (Dissertation 4, appended to his Discourses on the use and intent of Prophecy.)

- 6 Among many other circumstances, related by the Evangelists, all worthy of our serious consideration, this one in my mind is most remarkable; that the owners of the *ass* and of the *colt*, or the neighbourhood then present, should suffer them to be untied and carried away, before they saw the disciples' warrant so to do, subscribed by their Master's hand. But warrant they had none, save only Parroll (*parole*, word)—*And, if any man say unto you, Why do ye this? say ye, that the Lord hath need of him.* Had not this LORD, whose authority they avouched, been a greater King than His father David; had not His power and authority, not over their goods only, but over

their minds and consciences, been more than monarchical ; He could not so plainly and so peremptorily have fore-*prophesied de futuris contingentibus*, or given His disciples full assurance that the owners of these *juments* (beasts) should do as He foretold they would do—*And straightway he will send him hither*. This was an Oracle of the same God, of the same power and authority, which informed David that the men of Keilah (1 Sam. xxiii.) would betray him into Saul's hands, if he did commit himself to their trust. The men of Keilah were prevented from doing that, which the Searcher of all hearts saw they were intended or bent to do. But these men did, as the LORD foretold they should do, when they intended no such matter. Gen. i. 3 ; S. Matt. viii. 8 ; Acts iv. 28. *Dean Jackson*. (On the Creed. B. viii. ch. xviii. s. 1.)

They said unto them even as JESUS had commanded.—The Divine glory shone from time to time through the assumed Humanity : the two natures in CHRIST gave illustration and testimony to each other ; “like the Sun,” as Bp. J. Taylor observes, “shining through a cloud, or a beauty with a thin veil drawn over it.” He, who thus cometh unto Jerusalem, “meek and sitting upon an ass,” shows Himself to be the Omniscient God, who “understandeth our thoughts long before,” (Ps. cxxxix. 1—3 ;) the Omnipotent God, in whose hand are the hearts of all men. He could have summoned all the Angels in heaven, and all the Kings of the earth to do Him service, if only “the LORD had need of them ;” but His religion was far from asking any such support ; it was begun, continued, and perfected in the power of a Divine Humility. i. 13 ; S. Matt. iii. 13—17 ; xxvi. 53 ; S. Luke ii. 13, 14 ; xxii. 51 ; S. John xviii. 6, 36 ; 2 Cor. xiii. 4. (See *Bp. Brownrig*. Illustr. of S. Matt. xiii. 55.) *J. F.*

Ille* suum didicit quondam objurgare magistrum :

Et quid, ni discas tu celebrare tuum ?

Mirum non minus est te jam potuisse tacere,

Illum quàm fuerat tum potuisse loqui.

Ric. Crashaw. (Epigr. Sacra.)

8 Let us take warning from that fickle multitude, who cried, first,

* Balaami asinus.

Hosanna, then, *Crucify* ! A miracle started them into a sudden adoration of their SAVIOUR ; its effect upon them soon died away. And thus the special mercies of GOD sometimes excite us for a season. We feel CHRIST speaking to us through our consciences and hearts ; and we fancy He is assuring us we are His true servants, when He is but calling us to receive Him. Let us not be content with saying, " LORD, LORD," without " doing the things, which He says." The husbandman's son, who said, " I go, Sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self-denial, one sacrifice of inclination to duty is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves . . . By good actions we shall be judged at the last day ; and, though they have no worth in themselves, by reason of that infection of sin, which gives its character to everything we do, yet they will be accepted for His sake, who bore the agony in the garden, and suffered, as a sinner, on the cross. iv. 16, 17 ; Ps. lxxiii. 10 ; S. Matt. vii. 21—26 ; S. John xv. 8. *J. H. Newman.* (Serm. on S. Mark xiv. 31.)

Sternite fronde vias, et pictis compita velis,
 Spargite certa manu, date thura, incendite odores :
 Purpureâ passim florentes luce fenestrâ
 Luxurient, vincantque suis funalia solem
 Ignibus. In cantus et verba precantia voces
 Effundant liquidas pueri innuptæque puellæ
 Certatim ; festi resonent toto æthere plausus :
 Victor adest, Deus ! ecce Deus ! Non qualis opacâ
 Nube vehens olim Zephyros per inane jugales
 Cum tonitru ciet, et tristes denunciat iras
 Gentibus, inque reos cœlo gravis ingruit ultor :
 Sed felix placidusque Suis, et dignus amari ;
 Ingreditur famulas populis lætantibus urbes,
 His Secum referens pacalis munus olivæ.

Ioan. Commirius. (Idyllia Sacra.)

We should meet CHRIST by keeping innocency ; bear olive by doing works of mercy ; carry palms by conquering the devil and our vices : green leaves and flowers we carry, if we be adorned with virtues ; and we strew our garments in the way, when by

mortification we put off the old man. S. Luke ii. 49; Isa. lxiv. 5. S. Bernard.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the Name of the LORD;

10 Blessed be the kingdom of our father David, that cometh in the Name of the LORD: Hosanna in the highest.

11 And JESUS entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

9 All the Psalms of David are comprised in two words, *Hallelujah* and *Hosanna*; that is, Blessed be GOD, or GOD Bless! Guenard.

Blessed is He, &c.—What good can we wish Him, that He hath not? *Bonorum nostrorum non eget*, saith the Psalmist (xvi. 2) nor *benedictionum* neither. We can add nothing to Him by our *benedictus*. (S. Luke i. 68.) Say we it, say we it not, He is *blessed* alike. True, to Him we cannot wish, not to His Person, but to His Name we can; and He is blessed, when *His Name* is blessed. (Ps. cxlviii. 12, 13; S. Matt. vi. 9.) We can wish His Name more blessedly used, and not in cursing, and cursing others, as daily we hear it. And to *His Word* we can; we can wish it more devoutly heard, and not, as a few strains of wit, as our manner is. (Ezek. xxxiii. 32.) Yea, even to *His Person* we can. There is a way to do that; inasmuch as He and His Church are now grown into one, and make but One Person: what is said, or done to it, is said or done to Himself; bless it, and He will be blessed. (Ps. cxxii. 7—9.) In a word then; to bless GOD, is to wish His Name may be glorious; to wish His Word may be prosperous, to wish His Church may be happy. By wearing of which Name, and by hearing of which Word, and by being in, and of which,

Church, we receive the blessing here upon earth, that shall make us for ever blessed in heaven. *Bp. Andrewes.* (Serm. on 1 S. Pet. i. 3, 4.)

The faith of the holy Jews, under the Law, and of the holy Gentiles, under the Gospel, was one and the same. They, that *went before* CHRIST, in the one, and they that *followed* CHRIST, in the other, did both cry, "Hosanna to the Son of David;" did both obtain salvation by the same SAVIOUR, and by the same way.* Eph. ii. 18. *Dr. Lightfoot.* (Serm. on S. Luke i. 17.)

10 He would enter Jerusalem with *Hosannas*, as if, when He went to His death, He went to His triumph. Tobit xiii. 18; S. Luke xii. 50; S. John xvii. 1; Col. ii. 14, 15. *Charnock.*

'Tis observable, that CHRIST is described by the prophet, not only as coming in a way of humility, but also in the very terms, which He Himself makes use of, when He exhorts us to learn that virtue of Him. "Tell ye the daughter of Zion, Behold, thy King cometh unto thee lowly (meek) and riding upon an ass, and upon a colt, the foal of an ass"—a poor procession for a King, were not Humility a greater triumph than all the state and magnificence of the world. S. Matt. xi. 29; S. John xviii. 36. *Norris.* (Practical Treatise on Humility, ch. 10.)

A King, not of this world, though over it; ruling, not in external pomp and state, but by secret Providence and power; not so much over the bodies and temporal estates, as in the hearts and consciences of men; not chiefly by outward compulsion and violence, but by inward allurements and persuasion. Rev. v. 13; xix. 16. *Dr. Barrow.*

On the Monday, Tuesday, and Wednesday, preceding His Good Friday and Easter, our LORD went to the Temple. (xi. 11, 15, 27.) Learn from this, what is the best preparation for the pains of death, and also for the joy and glory of the resurrection from the dead. Ps. lxxiii. 15—17; lxxxiv. 6, 7. *J. F.*

11 *Looking round upon all things*, as one, who was LORD of all. Acts vii. 49, 50. (See *J. F.* Acts xvii. 23.) *Isid. Clarius.*

* See a like beautiful Illustration of this incident, by the Hon. R. Boyle, at S. Matt. xxi. 9.

12 And on the morrow, when they were come from Bethany, He was hungry :

13 And seeing a fig tree afar off having leaves, He came, if haply He might find any thing thereon ; and when He came to it, He found nothing but leaves ; for the time of figs was not *yet*.

14 And JESUS answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard *it*.

13 Two usual faults doth GOD find with any vicious tree—no fruit, ill fruit ; the one, in omission of good ; the other, in commission of sin. The *fig-tree* in the way is cursed for the one ; Israel here taxed for the other. S. Matt. xxv. 35, 36 ; S. Luke iii. 9 ; Heb. vi. 8. *Bp. Hall.* (Serm. on Isa. v. 4, 5.)

Trees have their seasons at certain times of the year, when they bring forth fruit ; but a Christian is for all seasons ; like “ the tree of life,” which “ bringeth forth fruit every month.” (Rev. xxii. 2.) CHRIST looked for fruit on the fig-tree, when the time of fruit was not yet. Why ? Did not CHRIST know the season for fruit ? *Christus nesciebat, quod rusticus sciebat ? Quod noverit arboris cultor, non noverat arboris Creator ?* saith Augustine. Did not CHRIST know that, which every one knows, when fruit is in season ? or, did He it “ altogether for our sakes ? ” (1 Cor. ix. 10.) For our sakes, no doubt, He did it, to teach us that Christians must always be fruitful ; the whole time of our life is the season for fruitfulness. 1 Cor. xv. 58. *Bp. Brownrig.* (Serm. on 1 Cor. xv. 58.)

He was deceived in the fig-tree, which He went to for fruit, and found none, and so showed the infirmity of a human ignorance ; but withal immediately did manifest His Divine power in drying it up from the roots. S. Matt. iv. 2. *Bp. Reynolds.* (Serm. on S. Matt. xvi. 24.)

14 It is observed that in the whole narrative of our SAVIOUR’S life no passage is related of Him low or weak, but it is immediately seconded, and, as it were, corrected by another high

and miraculous. No sooner was CHRIST humbled to a manger, but the contempt of the place was took off with the glory of the attendance in the ministration of Angels. His submission to that mean and coarse ceremony of circumcision was ennobled with the public attestation of Simeon concerning Him: His fasting and temptation attended with another service of Angels: His Baptism with a glorious recognition by a Voice from Heaven. When He seemed to show weakness in seeking fruit upon that *fig-tree*, which had none, He manifested His power by cursing it to deadness with a word: when He seemed to be overpowered at His attachment—(or, His apprehension in the garden)—He then exerted His mightiness in causing His armed adversaries to fall backwards, and healing Malchus' ear with a touch. When He underwent the lash, and violent infamy of crucifixion and death, then did the Universal frame of nature give testimony to His Divinity; the Temple rending, the Sun darkening, and the earth quaking, the whole Creation seemed to sympathize with His Passion. And when afterwards He seemed to be in the very kingdom and dominion of death, by descending into the grave, He quickly confuted the dishonour of that, by an astonishing Resurrection, and, by an argument *ex abundanti*, proved the Divinity of His person, over and over, in an equally miraculous Ascension. xi. 7—10; Rom. i. 3, 4; 2 Cor. xi. 30; xiii. 14; Heb. xi. 34. *Dr. South.* (Serm. on Eph. iv. 10.)

Our most merciful LORD, who expressed His everlasting bounties towards us by numberless miracles, with one Miracle only,* (and that, not in the case of a man, but of an insensible tree,) denoted the severity of His judgment against unprofitable men; that we might be certain of this fact, that barrenness in good works is punished by the withholding of that Grace, which causes to fructify. Isa. xxviii. 1; Ps. cxlv. 8, 9; S. John xv. 6. *Grotius.*

That, which does no service to CHRIST, is found unworthy to render service to man. S. Luke iii. 9. *Bengel.*

* The excellent Grotius forgets here the miraculous destruction of the herd of swine (v. 13). But, as the

fig-tree here was already barren, so the traffic in swine was illegal.

15 And they come to Jerusalem : and JESUS went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves :

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy Him : for they feared Him, because all the people was astonished at His doctrine.

19 And when even was come, He went out of the city.

15 Who are they, in the Temple of GOD, at the present time,* who *sell doves*, if not those, who in the Church accept a bribe for the “laying on of their hands?” The dove then is sold, when hands are laid on for a price in money ; for it is then that the Spirit is conferred for the office of the Ministry. S. Matt. iii. 16 ; Acts viii. 18—21 ; 1 Tim. iii. 3. *Bede.*

Can we hesitate in feeling, that the cleansing of a Temple, so soon to be laid waste, was not the principal object, our LORD proposed to Himself in thus acting ? He meant to enunciate, and mark strongly and emphatically, the germ of a great principle—Reverence for Holy Places. Lev. x. 3 ; Ex. iii. 5 ; Ps. lxxxix. 8. *C. C. Bartholomew.* (Consecr. Sermon on text.)

Who will venture to deny the exceeding enormity of that offence which a Prince deems it right to punish with his own hand ? God drove our guilty first parents from the garden ; but it

* A.D. 703.

was done by the intervention of an Angel. He chased the Canaanites from their land; but He did it by an army of hornets. . . . By the hand of an Angel He struck down the army of the Assyrians; and brought low the pride of Herod, assuming to himself the honour, which belongeth unto God. Only in the case of those, who profane Sacred places, do I see CHRIST, Him, that is, who on all other occasions was so mild and gentle, coming forth and taking the rod in His own hand. What a monstrous, what an intolerable crime must this be—the profanation of Holy places! 2 Chron. vii. 12; Isa. xxvi. 21; Mal. iii. 1, 2; Zeph. iii. 4; 1 Cor. xi. 22. *Segneri*. (Quaresimale. Pred. xxiii. s. 1.)

Our SAVIOUR overthrew the tables of the money-changers, and would not suffer them to carry burdens through the Temple, though for the use of those, that sacrificed; a thing, which had some shew of religion in it. He whipt both out; not only those, that had residence there, but those, that passed through. He would suffer none but those, who could justify what they did by the Law. Now, as God would not have sin *lodge* and make its abode in the soul, so He would not have it made a *thoroughfare* for sin. He would not have *vain thoughts* come up and down in the heart. *Abp. Usher*. (Serm. on Gal. vi. 3, 4.)

16 *Would not suffer, &c.*—We must know, that the least degree of contempt weakens religion; because it is absolutely contrary to the nature of it; religion properly consisting of reverential esteem for things Sacred. Eccl. v. 1. *Dr. South*.

Is it not written?—Whensoever any order given by God is broken, or abused, the best redress thereof is, to restore it again into the state, that it was first in, at the beginning. vii. 10; x. 6; 1 Cor. xi. 2, 23. *Bp. Jewel*. (Serm. on 1 Cor. xi. 23.)

The Jewish temple was properly a house of sacrifice, and not a *house of prayer*; for which last purpose there is no express precept in the Law. . . . The scope of the prophecy, Isaiah lvi. 3—8, and the Greek text itself, clearly shows that our version of S. Mark xi. 17, ought to have been rendered thus—*My house shall be called a house of prayer for all the Gentiles*. The action of *casting out them that sold, &c.*, is used, as expres-

sive of our LORD's design ; and His design is clearly ascertained by applying to Himself the express words of Isaiah. The whole then is a prophetic information, by way of action, of the genius of Christianity, which was to extend its benefits, even to the Gentiles. Hos. xii. 10 ; 1 Kings xxii. 11 ; S. Matt. x. 14 ; S. Luke v. 6 ; S. Mark xi. 14. *Bp. Hurd.* (Discourse, by way of Commentary, on this action of our LORD.)

Bitterly have I wept, on my reflecting, that, when your fellow mortal is preaching, how conspicuous is the zeal, resistless the enthusiasm, of the crowds pressing against each other, and continuing to hear to the end ; but, when CHRIST is to be exhibited in the mysteries, when your GOD is to be revealed, the Church is empty, forsaken, desolate ! Oh, how can this be pardoned ? . . . Ye will tell me ; I can pray at home, but at home I cannot hear the Homily. My friend, thou hast deceived thyself. To pray at home is possible ; but to pray, as in the Church thou wouldst, where so many elders are assembled, where, on devotion's wing ten thousand supplications ascend together, this is not possible. Thou canst not by thyself invoke thy LORD so fervently, as when in company with thy brethren. Here there are superior incitements—the union of voices, the unity of hearts, the bonds of love, the supplications of the priest. For this purpose the Ministers of heaven stand foremost, that the prayers of the multitude, inefficient in themselves, may be aided by their more powerful petitions, and be made acceptable to God. Ineffectual were the Homily, if unaccompanied by prayer ; first prayer, and then instruction. Thus the Apostles say, “ Let us persevere in prayer, and in the teaching of the word.” (Acts vi. 4.) This is the conduct of Paul, who prays in the beginning of the Epistles ; that so the light of prayer, like a lamp, may usher in his discourse. Rom. i. 7 ; 1 Cor. i. 3 ; 2 Cor. i. 2 ; 1 Tim. ii. 1—3. *S. Chrysostom.* (Orat. v. On the Incomprehensible Nature of God. Transl. Boyd.)

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away.

22 And JESUS answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea : and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

20 The creature cannot hold up itself ; much less contribute to the subsistence of other things, unless God continue the influence of His blessing upon it. As soon as CHRIST had cursed the fig-tree, it presently withered and dried up *from the roots* ; to show that it was not the root alone, but the blessing of CHRIST, which did support the fig-tree. Ps. civ. 27—30 ; S. Matt. iv. 4 ; S. John x. 10. *Bp. Reynolds.* (Serm. on Eccl. i. 14.)

21 *Sterilitas nostra in ficu vapulat.* CHRIST whips our fruitlessness in the innocent fig-tree ; like as the manner was among the Persians, when their great men had offended, to take their garments and beat them. Ezek. xxiv. 24. *John Hales.* (Serm. on Rom. xiv. 1.)

It may be truly and emphatically said, while we look upon it to-day, the trees of the Gentiles have been long since clad with verdure ; but the fig-tree of Jerusalem has remained, as our SAVIOUR left it, for a warning to them all. The hand of man has been found all too powerless to cut it down. There it has stood through all the changes of time, as though, but yesterday, it had been visited by the curse of God. Jer. xxiii. 40 ; S. Luke xxi. 24. *W. Adam.* (Warnings of the Holy Week.)

22 The proper signification of the dried-up fig-tree was the

rejection of the Jews; but this was a doctrine, which the Apostles were not yet "able to bear:" our LORD therefore, in His wisdom and grace, placed a secondary construction on the incident, and enforced a lesson, such as we need always to learn, on the power of *Faith*; and that lesson is followed by another of like importance, on the necessity of *Love*. Verse 25. S. John xvi. 12; Acts xiii. 40, 41, 46; Gal. v. 6. *J. F.*

23 (Conf. ix. 23.)—Hyperboles, with which the Scriptures abound, are not to be taken, according to the letter; but the thing intended is to be taken at the higher pitch. . . . When the Jews would speak of the high parts and qualities of their great ones, they used to say, "He is a remover of mountains." . . . CHRIST useth this common phrase, to face that wretched boasting of their's of their own parts and worth, and to set up Faith in its proper dignity, as that, which is only able for all things. S. Luke iii. 5; xi. 22. *Dr. Lightfoot*. (Harm. of the New Test. P. i. s. 74.)

The *mountain* of sin shall fall flat at the feet of the faithful man, and shall be removed into the *sea*—the sea of CHRIST's Blood, and penitential waters. Zech. iv. 7; Micah vii. 19. *Bp. J. Taylor*.

They, who trust in God, put off their own weakness, and take, in exchange, the strength of God. (Isa. xl. 31, "renew;" *change*, marg.) Heb. xi. 34. *S. Augustine*.

Whatsoever thing, &c.—In praying, whatever words we employ, either as bespeaking, and giving utterance to, the preconceived affections of our minds, or as tending to enlarge the same, we declare none other thing, than what is prescribed in the LORD's Prayer, if we pray properly, and in due order. *S. Augustine*. (Ep. ad Probam. 121.)

Ye desire.—We are apt to acquiesce in the bare act of prayer, and can be well enough content, all our lives, to go without the spiritual good things we pray for. The case is plain; we do not *desire* them. S. Matt. v. 6. *Adam*. (Private Thoughts, c. i.)

24 He doth not say, "believe that ye *shall* receive them," but that you *do* receive them; which plainly shows what kind of faith it is, that He requires of us, even such a faith, as is the

very "substance of the things, we hope for," (Heb. xi. 1), and gives a present being and substance to them. . . . Faith is also "the evidence of things not seen." As by it we enjoy what God hath promised, so by it we behold what He hath revealed to us, though never so much above our reason, or beyond our sight. Whatsoever He hath recorded, as done heretofore, whatsoever He hath foretold shall come to pass hereafter, whatsoever He hath asserted, or propounded to us, as a truth, in His holy Scriptures, how remote soever it may seem to our sense, or sight, by faith we are as certain of it, as if we saw it before our eyes; for faith, like a prospective, represents things afar off, as if they were just at hand; it regards not the distance of time, or place, nor the seeming impossibility of the thing propounded, but it respecteth the testimony of Him, "who cannot lie," therefore only believing what He hath said, because He hath said it; and therefore it cannot but possess the soul with a fuller conviction, a greater certainty, a deeper sense, a clearer evidence of what is so attested, than all other arguments and demonstrations in the world besides can do, whether they be drawn from sense, or reason: for our senses may deceive us, and so may our reason too; but God is of that infinite wisdom, that it is impossible He should be deceived Himself, and of that infinite truth and goodness, that it is impossible He should deceive us: and therefore our faith, being grounded only on His infallible testimony, cannot but create in us the highest evidence and the strongest persuasion imaginable of what He hath so attested; so that what the eye is to the body, that is faith to the soul—that, whereby it seeth, or perceiveth whatsoever is presented to it in the word of God. S. Luke xviii. 1—8; Heb. xi. 27; 2 Cor. v. 18; S. John viii. 56; Gal. iii. 1. *Bp. Beveridge.* (Serm. on 2 Cor. v. 7.)

Prayer is an all-efficient panoply, a treasure undiminished, a mine, which is never exhausted, a sky unobscured by clouds, a haven unruffled by the storm; it is the root, the fountain, and the mother, of a thousand thousand blessings. It transcends a monarch's power. . . . I speak not of the prayer, which is cold, and feeble, and devoid of energy; I speak of that, which

proceeds from a mind out-stretched; the child of a contrite spirit; the offspring of a soul converted: this is the prayer, which mounteth to the heavens. . . . The power of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunder-bolt; in a word, it hath destroyed whatever is an enemy to man. I repeat, that I speak not of the prayer engendered by the lips, but of that, which ascends from the recesses of the heart. S. John iv. 24; S. Luke xi. 1; S. James v. 16. *S. Chrysostom.* (Orat. iii. on the Incomprehensible Nature of God. Transl. Boyd.)

25 And when ye stand praying, forgive, if ye have ought against any; that your FATHER also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your FATHER which is in heaven forgive your trespasses.

25 Dr. Lightfoot states (Exercit. S. Matt. vi. 3, 5,) on the authority of Maimonides, that it was required of the Jews at their devotions, that he that prayeth, *stand*; that he turn his face towards Jerusalem; that he cover his head; and that he fix his eyes downwards. Instead of this outward bodily service JESUS simply commanded to pray in Faith and in Charity. What a reformation was this! S. Matt. vi. 1—8, 14. *J. F.*

Let us consider, what we do; and consider, what we say. Do we desire to be forgiven, no otherwise? Do we exact every little ignorance, and grow warm at every mistake? And are we angry at an unavoidable chance? Would we have God to do so to us, and forgive us in no other manner, than as we do; that is, turn His anger into every shape, and smite us in every part? . . . And yet it is certain, there is nothing in the world easier, than to forgive an injury. It costs us nothing,

after it is once suffered; and, if our passions and foolish principles would give us leave to understand it, the precise duty of forgiveness is a perfect negative; it is a letting things alone, as they are, and making no more evils in the world, in which already there was one too many, even that, which thou didst suffer. And, indeed that forgiveness is the best, which is the most perfect negative, that is, "in malice be ye children;" whose petty quarrels, though they be fierce, as a sudden spark, yet they are as innocent, as the softest part of their own flesh, and as soon out, as that sudden spark, and forgotten perfectly, as their first dream: and that is true forgiveness; and without this we can never pray with just and perfect confidence and expectations. S. Matt. v. 23, 24; xviii. 3. *Bp. J. Taylor.* (The Worthy Communicant. C. v. s. 4.)

Anger is a passion, which, if it be long cherished, *excutit Spiritum*, drives away the Spirit. For how canst thou think that the dove-like Spirit of God will reside, where the heart remains full of gall? or, that the celestial flame of Divine love should burn bright and clear, where there are so many thick fumes and vapours rising up to damp and choke it? Canst thou, in faith, pray for forgiveness, who dost not thyself forgive? Eph. iv. 26; 1 Tim. ii. 8. *Bp. Hopkins.* (Expos. of the 6th Commandment.)

Pax tibi sit, quicumque Dei penetralia Christi
Pectore pacifico candidus ingrederis.

(Conf. Illustr. Acts viii. 28. *Paulinus.*) *Anonym.*

(See Bingham. Eccl. Ant. viii. 8. 4.)

26 What an inconsistency! to seek reconciliation with God, while we ourselves are unreconciled to our neighbours!—to seek to have our own sins remitted, while we retain the sins of others! How can he, who is "angry with his brother," hope to please God, since from the very beginning all such anger is prohibited? Gen. iv. 6; Isa. i. 10—15. *Tertullian.* (See *Hare.* Illustr. S. Matt. vi. 12.)

There is this difference found in the Scriptures between promises called affirmative, such as that, "He that believeth and is baptized shall be saved," and its negative, "He that believeth not shall be damned," that the negative are to be understood inde-

finitely. Hence it is certain, that not to believe is enough in itself to cause damnation: but the affirmative are always to be understood with this qualification—provided other things accompany it. And so it is evident, that to believe and to be baptized is not enough to cause Salvation; but that, besides this, we must act according to our belief and our baptismal profession, should life be spared to us. In like manner, if you don't forgive your debtors their debts, it is quite clear that God will not forgive you yours; inasmuch as this is of the nature of a negative statement; and therefore it is understood indefinitely. But it is not enough, to make God forgive you your trespasses, that you should have forgiven those, who have trespassed against you, inasmuch as this is an affirmative statement; and therefore to be received with the proviso of other things accompanying it, that you are chaste, temperate, &c. *Segneri*. (Manna of the Soul. Oct. 25.)

Si repetes, repetet; si durus es, Ille rogantem
 Abjiciet, fusas conteret atque preces.
 In reliquis exempla tibi namque omnibus Ille
 Præbet; at hinc sequitur quod prior ipse facis.
 Utque solet speculum, quas cepit, reddere formas,
 Æqua ita lanx lanci Dia futura tua est.

Ecclus. xxviii. 1—3.*

27 And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders.

28 And say unto Him, By what authority doest Thou these things? and who gave Thee this authority to do these things?

* These lines are quoted by Bp. J. Taylor in His "Worthy Communicant," with the vague reference, *Antholog. Bill.* appended to them. But certainly they are not to be found in

the *Anthologia Sacra* of *Jacobus Billius*, though they bear strong and evident marks of his poetical style, and turn of thought.

29 And JESUS answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men ? answer Me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; He will say, Why then did ye not believe him ?

32 But if we shall say, Of men ; they feared the people ; for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto JESUS, We cannot tell. And JESUS answering saith unto them, Neither do I tell you by what authority I do these things.

28 *By what authority, &c.*—Had they been true to their office, or to themselves, they needed not to have asked this question. They had possessed long since abundant means of knowing the Divine authority both of the LORD's Ministry and of S. John's baptism. But their carnal passions prevented them from acknowledging the first ; while their cowardly fears, the offspring of a bad conscience, brought them into a dilemma, respecting the last. Do we see nothing like this among ourselves ? Received truths are disputed ; things certain are treated, as uncertainties ; old objections, often refuted, are revived ; questions are raised, where the clearest light and evidence have long supplied an answer, adequate to the conviction of every honest mind : but men refuse to be convinced ; they harden themselves in error ; because of their lusts, they "love to have it so ;" while some even venture to hope, that their supposed inability to believe, which is their condemnation, will serve, as an extenuation of their general guilt, at the last Day. How awful, in these respects, are the warnings of the LORD ! "Yet

a little while is the light with you; walk while ye have the light, lest darkness come upon you." "Whosoever hath not, from him shall be taken away even that he hath." "If the light, that is in thee, be darkness, how great is that darkness!" *Neither tell I you by what authority I do these things!* Jer. xiii. 16; Ezek. xiv. 1—5; S. Luke xxii. 66, 67. *J. F.*

30 Concerning the baptism of John, the Pharisees could give no certain answer, as persons, who could not understand, because they would not believe. We, according to the scanty measure of our understanding, proportioned to that of our faith, *quantulâ fide sumus, tantulo et intellectu possumus estimare*, account his baptism to have been *from heaven*, not however in power, but by command, (for we read that S. John was sent by GOD for this same office); *ceterum humanum conditione*, being, nevertheless, in its nature, human. For it imparted nothing heavenly, but fore-ministered to heavenly things, *pœnitentiæ scilicet præpositus*, as set over the work of repentance, which is in man's power . . . But if repentance be *of men*, the baptism of repentance must also be of the same nature; otherwise, had it been *of heaven*, it would give both the HOLY SPIRIT and remission of sins. But it is GOD alone, who can remit sins, or bestow the HOLY SPIRIT. (S. Mark ii. 7.) Now the LORD Himself expressly declared, that the HOLY SPIRIT would not descend, until after His own Ascension. (S. John xvi. 17.) Shall the servant, forsooth, be able to bestow, what the LORD did not, as yet, give? *Ergo non erat cœleste, quod cœlestia non exhibebat.* Wherefore that was not "of heaven," which gave not heavenly things. It was "a baptism of repentance," as it were, a candidate for remission and sanctification, which was to follow in CHRIST. S. John iii. 31; Acts x. 37; xix. 2. *Tertullian.* (De Baptismo. c. 10.)

32 *All men counted John, that he was a prophet indeed.*—The appearance of sanctity, put on by every impostor, is a proof of the influence it hath, when genuine and unaffected, over the minds of men. The preacher will always be attended, who conforms to his own doctrine, and exemplifies it in his life, be that doctrine ever so rigid. S. Matt. iii. 5, 6; vii.

29; Acts xi. 24. *Bp. Horne.* (On the life of S. John the Baptist, s. 5.)

The virtue, which is not sustained by gravity, obtains no *authority* among men. S. Matt. v. 2; vii. 29; Eph. v. 4; 1 Tim. iii. 4. *Confucius.*

All men.—

Si quis in hoc mundo *cunctis* vult gratus haberi,
Det, capiat, quærat—plurima, pauca, nihil.

Verses written by *Archbishop Leighton* on the margin of his copy of "Thesaurus Biblicus."

33 *We cannot tell.*—Thus, O my gracious LORD, Thou bestowest Thy time and labour on a froward generation, that study nothing but to escape Thy pressing arguments, and shuffle off the truth, when they see it convinces them. They could no longer object against Thy doctrine, and now they quarrel at Thy *authority*, though they see Thy miracles, and none of them could convince Thee of sin. Deliver us, O GOD, from debasing our reason to serve our passion, and from abusing both to defend our wickedness. S. John iii. 19—21; Acts vii. 51; 2 Tim. iii. 1—9; S. Matt. xxv. 24—30. *Austin.* (Med. 219.)

A direct answer to this question apparently reasonable, and urged by those, who had authority to exact it, must have immaturely revealed what the destined Ministry of JESUS made necessary to be kept secret. And yet, to evade the question in such a manner, as was sufficient to satisfy authority, needed all that Divine prudence, with which the Author of our Salvation was endowed. He therefore replies; "*First, answer Me this question concerning John.*" The question was reasonable, considered in the view of an argument *ad hominem*: it was reasonable from the force, it had in itself. For, if it should appear, that that question had not been determined in the case of John, it was evident from their own conduct that the jurisdiction of the Sanhedrim was not violated by any man's declining to answer one of the same import. Further, the question was reasonable and proper in itself. John publicly professed himself the forerunner of JESUS; so that, if it were necessary for the Sanhedrim to come to the true knowledge of

the general case, they should have begun with John. This the natural order of a judicial proceeding required. Nor would the Chief Priests have been backward to answer it in either view. But here lay the difficulty: the people were of one opinion concerning John; and the Sanhedrim, of another. This embarras silenced them. And in our SAVIOUR's taking advantage of that circumstance consists the Divine dexterity of His exemplary prudence. *Neither do I tell you*, says He, *by what authority I do these things*. As much as to say, "Both on My principles and your own a previous question is first to be resolved; namely, concerning *the baptism of John*. When you have answered this, then comes My time to answer yours: but till then you have no right to insist upon it." Isa. lii. 13; Eph. i. 8; Acts xxiii. 6; S. John iii. 10; ix. 30. *Bp. Warburton*. (A Discourse concerning the HOLY SPIRIT, foot-note, p. 176. Ed. 1763.)

As if He had said: "I will not tell you what I know, since ye will not confess what ye know." Further, we must observe, that knowledge is hidden from those, that seek it, principally for two reasons; namely, when he, who seeks it, has not sufficient capacity to understand what he seeks for; or, when, through contempt for the truth, or some other reason, he is unworthy of having the subject of his inquiry explained to him. . . . These men were most justly put back; and they retreated in disgrace. Here was fulfilled what GOD the FATHER spake to the Prophet: "I have ordained a lantern for Mine anointed," meaning this very John; "as for His enemies, I will clothe them with shame." Dan. xii. 10; S. Matt. xi. 25—27; Ps. cxxxii. 17, 18. *Bede*.

He, that knows he is in the wrong, ought not to be argued with. 1 Tim. vi. 3—5; Titus i. 10, 11. *Bp. Wilson*.

CHAPTER XII.

AND He began to speak unto them by parables.

A *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

1 The Church, planted by faith, strikes deep its roots in love; it is trenched at first through discipline, then manured with the tears of penitents, and moistened with the doctrine of the preachers. Hence indeed it overflows with that wine, *in quo est lætitia, sed non luxuria*, which cheers, but does not inebriate; that wine, which is all sweetness, but has no lust. This is the wine, that "maketh glad the heart of man;" of this the very Angels drink with delight. Isa. v.; Judg. ix. 13; S. John iv. 10; Eph. iii. 17. S. Bernard. (In Cant. Serm. 30.)

2 Our LORD elsewhere clearly shows, that all the teachers under the Law were figuratively comprised under these three orders

of *servants*; "All things," He says, "must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me." S. Luke xxiv. 44. *Bede*.

5 I am convinced, that in this world the true heavenly doctrine will ever have to maintain a conflict with errors and corruptions, and that those, who uphold the cause of Divine truth, will be under the cross and suffer for their principles. From the beginning of the world it has been so; and holy and enlightened men know, that these things must be borne. S. Luke ii. 34; Acts xxviii. 22; Gal. iv. 28, 29. *Melancthon*. (On the Peace of the Church. A.D. 1548.)

7 *One son, his well beloved*.—By GOD's supremacy over man He might have signified His will merely by the way of empire and required obedience; but He was pleased to condescend so far, as to deal with man in a sweeter manner, as with a creature, capable of His love, and to work upon him by rewards and punishments, congruously to his reasonable nature. . . . 'Tis true, the precept alone binds by virtue of the authority, that imposes it; but the consent of the creature increases the obligation; it twists the cords of the Law, and binds more strongly to obedience. Hos. xi. 4; 2 Sam. vii. 14; 1 S. John v. 3. *Dr. Bates*. (Harmony, &c. c. 1.)

I remember one of the poets hath an ingenious fancy to express the passion, wherewith he found himself overcome, after a long resistance; that "the God of Love had shot all His golden arrows at him, but could never pierce his heart; till at length He put *Himself* into the bow, and darted Himself straight into his breast." Methinks, this doth some way adumbrate GOD's method of dealing with men. He had long contended with a stubborn world, and thrown down many a blessing upon them; and when all His other gifts could not prevail, He at last made a gift of Himself to testify His affections and to engage their's. Isa. v. 4; Rom. viii. 32; Heb. i. 3; Titus ii. 14. *Scougal*. (Life of God in the Soul of man.)

The behaviour of a child is reverence. Reverence is a virtue composed *ex timore et amore*, of fear and love; it is either an awful love, or a loving awe. S. John xvi. 19; xiii. 25. *Bp. Lake*. (Serm. on S. Mark xiv. 35, 36.)

Here full evidence must strike every mind at first sight. Is there not infinite reason, that infinite beauty and excellence should be esteemed and loved, and that supreme authority should be obeyed, and the highest character revered? Is it not reasonable, that the most amazing display of love and mercy should meet with the most affectionate returns of gratitude from the party obliged? Shall the Creator die for His creatures, the Sovereign for His rebellious subjects, the great Lawgiver transfer the penalty of His own Law upon Himself, in order to remove it from obnoxious criminals? Shall He die in extremities of torture and write His love in characters of blood? Oh, shall He do this, and is it not infinitely reasonable, that His creatures, that His rebellious subjects, that obnoxious criminals should be transported with wonder, joy, and gratitude; and that such miracles of Love should engross their thoughts, their affections, and conversation? If we form our expectations from what we find in fact among mankind in other cases, sure, we may expect the SON of GOD would meet with such a reception in our world. The thousandth part of this kindness would excite gratitude between man and man; and he would be counted a monster, that would not be moved with it. And shall kindness from worm to worm, from sinner to sinner, excite love and gratitude; and shall not the infinite mercy of GOD towards rebellious creatures inflame their love and gratitude? Is this the only species of kindness, that must pass unnoticed? Is JESUS the only Benefactor, that must be forgotten? Zech. ix. 17; Lam. i. 12; Isa. i. 2, 3; Mal. i. 6; S. Matt. v. 46, 47.

Davies. (Serm. on text.)

JESU, purpureo clarior Hespero,

Lunâ splendidior, Sole serenior,

Vernis gratior arvis,

Hibernâ nive purior! . .

JESU, dulce Tuis ora natant sonis,

Infuso veluti pocula Cæcubo,

Aut humecta caducis

Gemment lilia roribus. . .

Qui Te non amat est barbarior feris,

Pardis asperior, tigride sævior,

Impacatior ursis,
 Iracundior anguibus.
 Qui Te non amat est marmore durior,
 Saxis horridior, surdior æquore,
 Inconstantior auris,
 Immansuetior ignibus!

*Math. Casimir Sarbievius.** (Lyric. Lib.
 iv. Ode 25.)

7 But those husbandmen said among themselves,
 This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.

* Mathias Casimirus Sarbievius (Sarbievski), a Pole, è Soc. JESU. Died at Warsaw, A.D. 1640, ætatis 45.

"Et qui profundo Sarbivius ruit
 Immensus æstu."

N. S. Sanadon. (Carm. Lib. i.)
 Grotius gives him still higher praise; almost, it will be thought, too high.

"*Horatium assecutus est, imò, aliquando superavit.*" Dr. Watts, in the Preface to his Lyrical Poems, styles him, "That noblest Latin poet of modern ages." He is chiefly known among us by his name *Casimir*. He is quoted frequently in these Illustrations.

- 7 I could easily believe, that the fathers of the Sanhedrim had either a knowledge, or, at least, some suspicion, that JESUS was the true Messiah The vine-dressers in the parable knew well enough, *He was the heir*; and it was come to this, in the struggle betwixt them, either He will inherit with His doctrine; or, we will with ours; *Come, therefore, let us kill Him*; and the inheritance shall be ours. xv. 10; S. John xi. 48.

Dr. Lightfoot. (Exercit. S. John xi.)

We, on the contrary, say: "This is the SON of the Eternal GOD: let us *believe* on Him, and *the inheritance shall be ours.*" xv. 32; Rom. viii. 17. *Chr. Sutton.* (Disce Vivere, c. 25.)

- 9 *Will give the vineyard unto others.*—The rejection of the Jews and the call of the Gentiles was one of the greatest mysteries of the Gospel dispensation; so obscure, so hard to receive, that even S. Peter, though gifted with the HOLY GHOST at Pentecost, needed a repeated special vision from heaven, to convince him of it. Accordingly, as a doctrine so repugnant to Jewish prejudices, it was gradually taught and revealed by the LORD. Here indeed it is intimated with sufficient clearness; but our LORD had recently prepared the way by two most remarkable symbolical actions—the drying up of the fig tree, pointing to the rejection of the Jew; the assertion that the Temple was God's house of Prayer "for all nations," equally expressing the call of the Gentiles. xi. 17, 21; Acts x. 14; Eph. i. 9, 10; iii. 1—12. *J. F.*

- 10 (Ps. cxviii. 22, 23.) Perhaps no text of the Old Testament is quoted by the writers of the New so often, as this, which we meet with in six different places; namely, S. Matt. xxi. 42; S. Mark xii. 10; S. Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 S. Pet. ii. 4. The sum and substance of the New Testament applications and expositions is, that JESUS CHRIST is *the stone* here mentioned; that He was "rejected and set at nought" by the chief priests and Pharisees, the then builders of the Church; but that, being chosen of GOD and most precious to Him, this most valuable stone, thus "despised and rejected of men," thus thrown among the rubbish and buried in it, was, at length, from such a state exalted to be *the chief corner-stone* in the building, the main support of the edifice, and the centre

of union for Jew and Gentile, the two parts, of which it consisted; that this was the work of GOD, and the admiration of man. And what can be more truly *marvellous*, than that a person, put to death, as a malefactor, and laid in the grave, should from thence arise immortal, and become the Head of an immortal society; should ascend into Heaven, be invested with power, and crowned with Glory; and should prepare a way for the sons of Adam to follow Him into those mansions of Eternal bliss? Isa. ix. 6; Acts xiii. 12; Ps. lxviii. 13. *Bp. Horne.* (Comment. Ps. cxviii. 22.)

CHRIST, in His birth, was Daniel's *stone*, "cut forth without hands." (Dan. ii. 34.) In His Passion, He was Zachary's stone, "graven, and cut full of eyes, all over." (Zach. iii. 9.) In His Resurrection, He was Isaiah's stone, "laid in Zion." (Isa. xxviii. 16.) *Qui crediderit non confundetur.* "He, that believeth in Him, shall not be confounded." He is "the stone of our faith," saith S. Peter. (Acts iv. 11.) And *Petra erat Christus*, "That stone was CHRIST," saith S. Paul. (1 Cor. x. 4.) He is the stone of our Sacraments; the water of our Baptism and our spiritual drink both issue from Him: a stone, first, for His nature, of the earth, as stones are, out of Abraham's quarry, (saith Esay, li. 1,) to show His humanity; and, "out of the very lowest part of the earth," saith the Apostle, (Eph. iv. 9,) to show His humility. Indeed, nothing so subject to contempt, to be trodden on, to be spurned aside, as it: and such was His condition, *Vermis, non homo*, and *lapis, non homo*; a worm, and a stone, but no man. Ps. xxii. 6. *Bp. Andrewes.* (Serm. on Ps. cxviii. 22.)

CHRIST is called in Scripture, "the Rock of ages;" which is a term of equivocal importance. He is a rock, and they, that will, may save themselves upon Him; but they, that will not, must necessarily split against Him. 'Tis by reason of Him (says the Apostle) that there is now no "condemnation;" but 'tis by reason of Him too (says my text) that there is now no excuse—"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Isa. i. 19, 20; S. Matt. xxi. 44; 2 Cor. ii. 16. *Dean Young.* (Serm. on S. John xv. 22.)

13 And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in *His* words.

14 And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man : for Thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cæsar, or not ?

15 Shall we give, or shall we not give ? But He, knowing their hypocrisy, said unto them, Why tempt ye Me ? bring Me a penny, that I may see *it*.

16 And they brought *it*. And He saith unto them, Whose *is* this image and superscription ? And they said unto Him, Cæsar's.

17 And JESUS answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at Him.

13 *Pharisees and Herodians*.—The great foes of Religion, which have in all ages opposed its progress and undermined its glory, are hypocrisy and profaneness. Between these two thieves the jewel hangs, as its great Master on the cross ; and they both revile it, the one under the character of a familiar friend, the other under that of an open enemy : which of these does the greatest harm, is sometimes difficult to determine. xiv. 45, 46. *Dr. Horneck*. (Great Law of Consideration. Preface.)

The children of this world “hold all together, and keep themselves close.” (Ps. lvi. 6.) They stick together, like burs, close, as “the scales of Leviathan,” (Job xli. 15, 17,) and, although they be not always “all of one piece,” but have their several aims and act upon different particular principles, yet Satan, well knowing that if “his kingdom” should be too much “divided, it could not stand,” (S. Luke xi. 18,) maketh a shift to patch them up so, as to make them “hang together,” to serve his turn, and do mischief. . . . *Conciliant inter se inimicissimas amicitias*, saith S. Bernard. . . . To destroy the happy union,

that should be among brethren, they, that were strangers and enemies to one another before, grow to an unhappy cursed unity among themselves. Ps. lxxxiii. 5—8; S. Matt. xvi. 2; S. Luke xxiii. 12; Acts xvii. 18. *Bp. Sanderson.* (Serm. on S. Luke xvi. 6.)

Catch Him in His words.—By thy words and discourses men will judge of thee; for, as Socrates saith, “Such as thy words are, such will thy affections be esteemed; and such will thy deeds, as thy affections; and such thy life, as thy deeds.” Therefore be advised, what thou dost discourse of, what thou maintainest, whether touching Religion, State, or vanity: for, if thou err in the first, thou shalt be accounted profane; if in the second, dangerous; if in the third, indiscreet and foolish. He, that cannot refrain from much speaking, is like a city without walls; and less pains in the world a man cannot take, than to hold his tongue. Therefore, if thou observest this rule in all assemblies, thou shalt seldom err; restrain thy choler; hearken much, and speak little; for the tongue is the instrument of the greatest good and greatest evil, that is done in the world. Job ii. 10; S. James i. 19, 26. *Sir W. Raleigh.* (Instructions to his son and to posterity, c. 4.)

14 Such as the fountain is, such is the river, that runneth from it. A double heart maketh a double tongue. . . All flatterers are double-tongued. Whom they praise excessively, being present, of him their manner is, being out of sight, to speak most slanderously and vilely. (S. Luke vii. 34.) So unlike they are to our SAVIOUR CHRIST, who would not praise S. John to S. John’s disciples, but, after their departure, commended him to the people. It is S. Augustine’s judgment, that “the hand of no persecutor is more grievous, than is the tongue of the flatterer.” Ps. xii. 1—3; xli. 5—10; Rom. xvi. 17, 18. *Abp. Sandys.* (Serm. on S. James iv. 8—10.)

The old word is, “Full of courtesy, full of craft.” When ye see too glittering pretences in unapproved persons, suspect the inside. Ps. xxviii. 3; Amos vii. 12, 13; 2 Cor. i. 12. *Bp. Hall.* (Serm. on 2 Tim. iii. 5.)

Praise hath several operations, according to the mind it meets with; it makes a wise man modest, but a fool more arrogant.

. . . Though another man's praise cannot in myself make me better than I am; yet with my help it may make me much worse. The best is to labour an improvement. Prov. xxvii. 21; Phil. ii. 3. *O. Feltham.* (Resolves. Cent. ii. 16.)

Remember, that nothing is flattery, which the speaker believes: and of the grossest flatteries there is this good use; they tell us what we should be. *Dr. Donne.* (Letter to Mrs. Magdalen Herbert.)

16 The *image* of the Emperor *est aliter in filio, aliter in nummo*, is not seen alike in a son and in a piece of coin. The coin has no knowledge of its bearing the image of the Prince; but thou art the coin of God; and so far highly superior, as possessing mind and even life, so as to know Him, whose image you bear. Rom. vi. 17; 2 Cor. iii. 2, 3. *S. Augustine.* (De Decem Chordis, c. 10.)

The Magistrate—what is he? Behold the man, my fellow, dust and ashes, as of near alliance to the worm and corruption, as myself; and yet he awes me, he bounds me, and keeps me in on every side. One monosyllable of his turneth me about and is my motion. If he say, "Go," I go; if he say, "Come," I come; if he say, "Do this," I do it. For he is sealed and hath the *image* and *superscription* of the Deity. Gen. i. 26, 28. (See at Acts xx. 1. *Bp. Hopkins.*) *Farindon.* (Serm. on Rom. xiii. 4.)

Among all the stratagems of the devil, tending to the undermining of Religion and the subversion of the souls of men, though there cannot be any more unreasonable, yet there was never any more unhappily successful, than the creating and fomenting an opinion in the world, that Religion is an enemy to Government, and the bringing sincerity and zeal in Religion into jealousy and disgrace with the Civil powers. S. Luke xxiii. 2; Acts xvii. 6; xxiii. 4, 5. *Bp. Seth Ward.* (Serm. on Rom. xiii. 2.)

17 We pray for the safety of the Emperors to the eternal God, the true, the living God, whom Emperors themselves would desire to be propitious to them, "above all others, who are called Gods." We, looking up to heaven with outstretched hands, because they are harmless, with naked heads, because

we are not ashamed, (1 Cor. xi. 7,) without a prompter, because we pray from the heart, constantly pray for all Emperors, that they may have a long life, a secure empire, a safe palace, strong armies, a faithful senate, a well-moralised people, a quiet state of the world,—whatever Cæsar would wish for himself in his public and private capacity. Jer. xxix. 7; Dan. vi. 21; 1 Tim. ii. 2; 1 S. Pet. ii. 13—17. *Tertullian.* (Apology.)

God's Anointed ever was, and will be, a phrase of deep and sacred meaning to such, as have the fear of God in their hearts. In the commonest acts of submission to Royal authority they will endeavour to have something of the same devout feeling, with which they serve Him in His Church, or listen for His sake to the recommendations of His ministers; a feeling, which, beyond all others, when duly practised, becomes by the blessing of God its own reward. Ps. cv. 15; 2 Sam. i. 14. *Keble.* (Serm. on Isa. xlix. 23.)

They, who should have believed, on the exhibition of such great wisdom, *marvelled only, quòd calliditas eorum insidiandi locum non invenit*, that their own cleverness should have failed in catching Him. Verse 13; Acts xiii. 40, 41. *S. Jerome.*

Cuncta Deo debentur; habet tamen et sua Cæsar:

Nec minor inde Deo est, si sua Cæsar habet.

Non minor inde Deo est, solio si cætera dantur

Cæsareo, Cæsar cum datur ipse Deo.

Ric. Crashaw. (Epigr. Sacra. in loco.)

18 Then come unto Him the Sadducees, which say there is no resurrection; and they asked Him, saying,

19 Master, Moses wrote unto us, if a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed : and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

18 If you compare the Sadducee and the Pharisee, and observe how one did pare from, and the other patch to, GOD'S Word ; how the one bent to atheism, the other to superstition ; you will see how hardly men keep a mean either in knowledge or conversation ; some over-reach, some reach not home. Acts xxiii. 7—9 ; Rev. xxii. 18, 19. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

Which say there is no resurrection.—Men do separate themselves either by heresy, schism, or apostasy. If they loose the bond of Faith, which then they are justly supposed to do, when they frowardly oppugn any principal points of Christian Doctrine ; this is to separate themselves by *Heresy*. If they break the bond of Unity, whereby the Body of the Church is coupled and knit in One, as they do, which wilfully forsake all external communion with saints in holy exercises, purely and orderly established in the Church ; this is to separate themselves by *Schism*. If they willingly—(that is, wilfully)—cast off and utterly forsake both profession of CHRIST and communion with Christians, taking their leave of all religion ; this is to separate by plain *Apostasy*. *Hooker.* (Serm. on S. Jude 17—21.)

20—22 *Dying. Died. Died also.*—By the decree of nature we were all dead, before we began to live. “It is appointed for all men once to die ;” and then they must shift the scene, and begin anew. None can plead exemption, either by privilege, or example. For all, that have gone before us, have trodden the same path—wise Solomon, rich Dives, long-lived Methuselah, righteous Job ; none have been exempted, be they what they will ; though their head have been of gold, their body of

iron, their arms of brass, yet their feet, like Nebuchadnezzar's image, have been of clay, and they have gone into the dust. . . Here fortune has no part; the manner of our death indeed may be casual—(liable to a perhaps)—but the matter of it is certain. Gen. v. 5, 8, 11; xiv. 17, 20; xxvii. 31; Josh. xxiii. 14; Zech. i. 5; 1 Kings xxii. 34. *Thomas Ford.* (*Lusus Fortunæ*, s. xi.)

Heu! mortem invisam, quæ sola ultricibus armis
 Elatos frænas animos, communia toti
 Genti sceptrâ tenens, æternaque fœdera servans;
 Quæ magnos parvosque teris; quæ fortibus æquas
 Imbelles, populisque duces, seniumque juventæ!

Maphæus Vegius.

David's *Epiphonema* shall conclude my text, as a parallel to it, to every word of it, (Ps. xxxix. 11,) "Certainly, every man is vanity." The LORD, of His great mercy, by His HOLY SPIRIT, humble our hearts with the remembrance of our frailty; pardon our sins, the only cause of it; clothe us with CHRIST's righteousness, the only ease of it—(cure for it;)—and hasten His SON's coming, the final end of it: to which three Sacred Persons of the Blessed Godhead be all honour and glory, praise and thanksgiving! Job xxx. 23; Ps. ix. 20. *Dr. Rd. Clerke.* (A Funeral Sermon on Isa. xl. 6.)

It is a necessary tax, which all, who live long, must pay for their longevity, to lose many, whom they would be glad to detain, perhaps those, in whom all their happiness is centred, and to see them step into the grave before them. Gen. xlii. 38. *Cowper.* (Letters.)

23 *Whose wife shall she be of them?*—They supposed, that He would have given a distinct answer to this question, and expected that they had caught Him in a dilemma, from which there was no escape. For had He said, "The wife of them all," they would have charged Him with sanctioning polygamy, with contradicting His own express doctrine on the subject of marriage. (x. 2—10.) On the other hand, had He answered, "The wife of the last husband," He would have countenanced a seeming injustice; *for the seven had her.* It was by the logical argument, called a dilemma, that the enemies of our

LORD on many occasions sought to outwit and confound Him : and it may be observed, that it was by the use of this same form, as with a weapon triumphantly snatched out of their hands, that He finally overcame and put them to silence. "I will also ask of you one question? The baptism of John, was it from heaven, or of men? Answer Me." xii. 14; S. John viii. 5; S. Luke xi. 22. *J. F.*

24 And JESUS answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

24 OUR SAVIOUR saith; *You err, not knowing the Scriptures, nor the power of GOD*; laying before us two Books, or volumes, to study, if we will be secured from error; first, the volume of Scriptures, which reveal the Will of GOD; and then the volume of creatures, which express His Power: whereof the latter is a key unto the former, not only opening our understanding to conceive the true sense of the Scriptures by the general notions of reason and rules of speech; but besides, chiefly opening our belief, in drawing us into a due meditation of the Omnipotency of GOD, the characters whereof are chiefly signed and engraved upon His works. Ps. xix. 1, 7. *Lord Bacon.* (Advancement of Learning. Book i. ch. 6.)

I have been at great pains, and often made it my particular business, to consult many persons of celebrated piety and learning, about some fixed, recognized, general Rule, *certâ quâdam*, *et*

quasi generali ac regulari via, whereby to distinguish the true Catholic faith from the false corruptions of heresy ; and, after repeated inquiries, the sum of all their answers amounted to this ; that if I, or any other Christian, would detect the cheats and avoid the snares of fresh heretics, and continue safe and sound in the true Faith, the way, by God's grace, is to secure it upon these two foundations ; the first, upon *the authority of Holy Scripture*, and, after that, upon the tradition of the Catholic Church. 2 Tim. iii. 14—17 ; 1 Tim. iii. 15, 16. *Vincentius Lirinensis*. (Commonit. c. 1.)

There are many, that *are unleavened and unstable, who* (as the Apostle saith) *wrest the Scriptures unto their own destruction*. But this must not dissuade nor discourage us from reading and searching into them. The bee must not refuse to suck sweetness out of a flower, because a spider sucks poison out of it. *Non debet ovīs pellem suam deponere, quia lupus eā se aliquando contegit*. We must not cease from reading the Scriptures to our own salvation, because some men abuse them to their own destruction. We read that the devil brings Scripture against CHRIST ; and yet, for all that, CHRIST brings Scripture against him. (S. Matt. iv. 6.) CHRIST did not refuse to use it, because the devil abused it ; but He confutes him with his own weapons. The reading of the Scriptures is not the cause of error, but rather the not reading them. CHRIST doth not say, “Ye err, because you know the Scriptures ;” but *You err, not knowing the Scriptures*. *Dr. Calamy*. (An Epistle to the reader of Wilson's complete Christian Dictionary.)

Neither the power of God.—Supposing man to be just such a nothing, after this life, as he was before it, yet, as he had his being at first from nothing, so surely he may be restored to that being again from such a nothing. For it seems to be a work of greater difficulty to give a beginning to what is not, than a restoration of being to what has been. Do you believe that, which is vanished from our short sight, to be lost to God ? For all bodies, whether dried to powder, or dissolved to water, or crumbled to ashes, or attenuated to smoke, are lost to us indeed ; but God, the Almighty guardian of the elements, has them still in reserve, as much as ever. . . . Behold, how all

nature is at work to comfort us with images of our future Resurrection. The sun sets and rises again; the stars glide away and return; the flowers die and revive; the trees put forth afresh, after the decays of age; and "that which thou sowest is not quickened, except it die;" and just so may our bodies lie in the grave, till the season of resurrection. Why then so hasty for a resurrection in the dead of winter? We must wait with patience for the spring of human bodies. Isa. xxvi. 19; 1 Cor. xiii. 12; xv. *M. Minucius Felix.* (Octavius, s. 33.)

When man was not, what *power* what *causes* made him to be? Whatsoever it was, it did then as great a work, as to raise his body to the same being again: and, because we know not the method of nature's secret changes, and how we can be fashioned beneath, *in secreto terræ*, (Ps. cxxxix. 15, 16,) and cannot handle and discern the possibilities and seminal powers in the ashes of dissolved bones, must our ignorance in philosophy be put in balance against the Articles of Religion, the hopes of mankind, the faith of nations, and the truth of God? And are our opinions of the power of God so low, that our understanding must be His measure, and He shall be confessed to do nothing, unless it be made plain in our philosophy? Certainly we have a low opinion of God, unless we believe He can do more things, than we can understand. But let us hear S. Paul's demonstration. (1 Cor. xv.) If the corn dies and lives again, if it lays its body down, suffers alteration, dissolution, and death, but at the spring rises again in the verdure of a leaf, in the fulness of the ear, in the kidneys of wheat; if it proceeds from little to great, from nakedness to ornament, from emptiness to plenty, from unity to multitude, from death to life;—be a Sadducee no more: shame not thy understanding, and reproach not the weakness of thy faith, by thinking that corn can be restored to life, and man cannot; especially, since in every creature the obediential faculty is infinite, and cannot admit degrees; for every creature can be anything under the power of God, which cannot be less than infinite. S. John vi. 39, 40, 44, 54; xi. 25—27. *Bp. J. Taylor.* (Sermon preached at the Funeral of Abp. Bramhall.)

25 *From* (among, ἐκ) *the dead*.—He glances at the altered condition of the saints, when they arise from the state of death, and does not gainsay an universal resurrection. S. Matt. xiv. 2; 1 Cor. xv. 23, 27. *Bengel.*

Non erunt duæ societates, Angelorum et hominum; sed omnium Beatitudo erit Uni adhærere Deo. Men and Angels shall not form two distinct companies; but this shall be the Blessedness of them both, to be united in One Head, JESUS CHRIST. Eph. i. 10; Heb. xii. 22—24; Rev. vii. 9—11. *S. Augustine.*

JESUS CHRIST speaks of the sublimest subjects in a manner, as simple, as if He had never considered them; but nevertheless His expressions are so exact, as to show that He had thoroughly weighed them. Such accuracy, with such simplicity, is admirable. S. Matt. xi. 27; S. John iii. 11. *Pascal.* (Thoughts. Ch. 14.)

26 *Have ye not read, &c.*—Let not the preacher make an Article of faith to be a matter of dispute; but teach it with plainness and simplicity, and confirm it with easy arguments and plain words of Scripture, but without objection. . . . The people will much easier retain the objection, than understand the answer . . . Let them be taught to believe, but not to argue; lest, if the arguments meet with a scrupulous person, it rather shake the foundation by curious inquiry, than establish it by arguments too hard. 1 Cor. xi. 16; Titus iii. 9. *Bp. J. Taylor.* (Rules and Advice to his Clergy, s. iv. 57, 58.)

The Sadducees only received the Pentateuch, the five *Books of Moses*. Our LORD not only abstains here from all reproof of their heterodoxy in this respect, but actually so far condescends to them, almost favouring their error, as to confine His reference to a Book, which they allowed. Was not this forbearance and mercy? Nor was it less wisdom, the wisdom of meeting and combating an opponent on his own admitted principles. x. 21; S. Luke xix. 22; Acts xxiv. 15. *J. F.*

These words of our SAVIOUR show us, how much more there is in Scripture, than at first sight appears. God spoke to Moses in the burning bush, and called Himself *the God of Abraham*; and CHRIST tells us, that in this simple announcement was

contained the promise, that Abraham should rise again from the dead. In truth, if we may say it with reverence, the All-wise All-knowing God cannot speak, without meaning many things at once. He "sees the end from the beginning;" He understands the numberless connections and relations of all things, one with another. Every word of His is full of instruction looking many ways; and, though it is not often given to us to know these various senses, and we are not at liberty to attempt lightly to imagine them, yet, as far as they are told us, and as far as we may reasonably infer them, we must thankfully accept them. Ps. cxix. 96. *J. H. Newman.* (Serm. on S. Luke xx. 37, 38.)

This passage seems to contain a sort of argument, exactly fitted at once to prove the real existence of the doctrine of the resurrection, at the time referred to, and at the same time to account for its obscurity. To us, with the Scriptures of the New Testament in our hands and with an assured knowledge of the great truth of everlasting life, derived abundantly from later sources, it is an easy thing to fill up the blanks of this defective form of argument. To the Jews, however, it could not but be involved in much obscurity; and indeed it is even now a passage, that is by no means plainly its own interpreter. I think it rather one, which we ourselves should probably pass by, as proclaiming merely a solemn appellation of the Deity, and not look to it, as the vehicle of so chief a doctrine, had it not been rendered so prominent to a Christian eye by our LORD's application of it. 2 Tim. i. 10. *J. Miller.* (Note. Bampt. Lecture. s. 2.)

27 Though it appears that a future state of rewards and punishments made no part of the Mosaic dispensation, yet the Law had certainly a spiritual meaning, to be understood, when the fulness of time should come; and hence it received the nature and afforded the efficacy of prophecy. In the interim, the mystery of the Gospel was occasionally revealed by God to His chosen servants, the fathers and leaders of the Jewish nation; and the dawning of it was gradually opened by the Prophets to the people; which is exactly agreeable to what our excellent Church, in its seventh Article of religion, teacheth concerning

this matter. S. John viii. 56; Heb. xi. 10. *Bp. Warburton.*
(Div. Leg. B. vi. s. 5.)

28 And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 And JESUS answered him, The first of all the commandments *is*, Hear, O Israel; The LORD our GOD is one LORD:

30 And thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

28 *Perceiving that He had answered them well.*—Many Catholic truths, in consequence of their being assailed by the subtle opposition of heretics, in order to our meeting their cavils, come to be more thoroughly sifted by us, and more clearly understood, and more earnestly preached. *Et ab adversario mota quæstio, discendi existit occasio.* The enemy raises a question; hence we take occasion to learn. 1 Cor. xi. 19; xv. 12, &c. *S. Augustine.* (De Civ. Dei. Lib. xvi. c. 2.)

The first ("the great," S. Matt. xxii. 36.)—A comparative inequality in the Commandments is taken from the inequality of the objects, about which they are conversant. . . . Because man is infinitely less than God, those Commands, that relate to our duty towards man, may be called less, than those commands, that relate to our duty towards God. S. Matt. v. 19. *Bp. Hopkins.* (Serm. on S. Matt. v. 19.)

29 Their learned men disputed *which was the great commandment of the Law.* Some contended for the laws, respecting phylac-

teries; others for those, which regarded Circumcision; others for those, which regarded sacrifices. With this difference of opinions they came to CHRIST. *Lightfoot* remarks the judicious management of the LORD in avoiding offence by giving a reply, which, while it magnified the Moral Law, would seem to do honour to one of their favourite Levitical Institutions; "He suits an answer to him from that very passage, which was the first in the writing of the phylacteries—*Hear, O! Israel*; He directs the eyes and minds of those, who repeated them, to the sense and marrow of the thing repeated; and that they rest not in the bare work of repeating them." The Evangelists, who generally give a simple record of facts, leaving others to draw their own inferences, in this instance notice the effect produced by our LORD's reply: *No man after that durst ask Him any questions.* ii. 5, 8; xii. 34; S. Matt. xxii. 46; S. John ii. 25; vii. 46. *Bp. Sumner.* (On the Ministerial Character of CHRIST. Ch. 8.)

S. Mark reminded those, who had been educated in polytheism, of the Oneness of the Godhead by a larger quotation of the Divine Oracle (Conf. S. Matt. xxii. 36–40); and, by shewing among whom it originated, hinted to the haughty Romans that the instruments of conveying the *first* of truths to them were a people, whom they were apt to despise, but to whom "*Hear, O Israel*," was addressed, long before Rome existed. By insinuating this lesson of humility, he co-operated with S. Paul, who found it requisite to recommend specially to the Roman Church, "not to be highminded." Rom. xi. 20. (Refer to i. 1. *J. F.*) *Dr. Townson.* (Discourse v. Sect. iii. 4.)

A Commandment is the sooner admitted, if the reasonableness of the ground thereof be first discovered. This is taken from the preface. *Hear, O Israel; the LORD thy God is One*: but One; therefore the entire object of our love. He will not give His glory to another; neither will He suffer any co-rival therein. The beginning, the middle, and the end of this object is only He, that is Alpha and Omega, the first and last. Had we "many Lords," then we might have many objects of our love. The objects can no more be multiplied, than He can. Take all the parts of His title asunder, and you will find One-

ness and entireness therein. Deut. vi. 4; 1 Cor. viii. 5, 6.

Bp. Lake. (Serm. on S. Matt. xxii. 27.)

Hear, O Israel; the LORD our God is One LORD.—The One GOD is the One LORD, and the One LORD is the One GOD, both to Jews and Christians. “Who is GOD, save the LORD?” (Ps. xviii. 31.) This is perfectly consistent with 1 Cor. viii. 6, where the FATHER is called the “One GOD,” and the SON the “One LORD,” not in contradistinction to each other, as is evident from the two texts just quoted, and from one hundred and twelve passages of Scripture, wherein “the LORD GOD” is jointly mentioned, as One only Being; and CHRIST Himself saith, “My FATHER and I are One,” One Being, “*Εν ἐσμέν.*” 1 S. John v. 7. *P. Skelton.* (Senilia. 44.)

It is the grand fundamental of all religion to profess and believe the Unity of the Godhead. Yet the sacred mystery of a Trinity of Persons in that Unity is also implied, as the object of our faith, adoration, and love, especially if we render the words, (Deut. vi. 4,) as our best critics do, “The LORD, our GOD, the LORD is One;” or thus, “JEHOVAH, our GOD, JEHOVAH is One.” *Wogan.* (On the Lessons. Sunday iv. after Easter.)

Deus Unissimus. A GOD of most simple and entire Unity. *S. Bernard.*

Si non est Unus, non est. If not One, then not GOD. *Tertullian.*

30 *Modus diligendi Deum est diligere sine modo.* The measure of our love to GOD is, that we love Him beyond all measure.

2 Cor. v. 14, 15. *S. Bernard.* (Tract. de Dilig. Deum.)

Minus Te amat, Domine, qui Tecum aliquid amat, quod non propter Te amat. LORD, he deducts from the love, which is Thy due, who combines with this love aught, which is not loved for Thy sake. Col. iii. 17. *S. Augustine.* (Confess. L. x. c. 29.)

What am I to Thee, that Thou shouldst command my love towards Thee, and that, on my withholding it, Thou shouldst be angry, so as to threaten me with heavy calamities? Is it then, in itself, a small calamity to live without loving Thee? Ps. xci. 14—16; 1 Cor. xvi. 22. *S. Augustine.* (Confess. L. i. c. 5.)

It is no small prerogative, that is intimated in this word, “*Thy GOD.*” I understand now what an honour is done to the Patriarchs, when GOD said, “I am the GOD of Abraham, the

GOD of Isaac, and the GOD of Jacob ;" what honour is done to David's Son, when GOD said, "I will be His FATHER." This appropriation of GOD is the greatest prerogative, vouchsafed unto the Church. S. John xx. 28 ; Gal. ii. 20. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

Of all things GOD requireth this faith and persuasion of His fatherly goodness, as the chiefest service ; for, before He asks anything of us, He saith, "I am the LORD *thy* GOD ;" giving Himself and all that He hath to be our own. *J. Bradford.*

"The LORD *our* GOD," as He is the Head of the Communion of Saints ; "The LORD *thy* GOD" as He is the Head of every particular member in the same mystical Body. That we may love Him, and also, for His sake, love one another, we must apprehend the LORD GOD, in both these relations. Ps. xlviii. 13 ; S. John xx. 28 ; 1 S. John v. 1, 2. *J. F.*

Our SAVIOUR places the Love of GOD at the head of all morality, telling us, that it is *the first and great Commandment*. And His Apostle S. Paul places it at the rear of it, telling us (1 Tim. i. 5) that "*the end of the Commandment is Charity*." So then from both these, put together, the result will be, that the love of GOD is both the first and the last, the beginning and the end, the foundation and the top-work, the principle and the accomplishment of all moral perfection. And no doubt, but the first *devoir* (duty), which in order of conception we can suppose to result from the being of an intelligent creature will be to love the Author of it ; and, if He, who is the Author of our being, be also the Author of all the good, comfort, pleasure, and happiness of our being, nay even of our very power and force of loving, then, as we begin with Him, so we must end with Him too, and make Him the term and object of our whole love, uniting ourselves to Him with all that we are, with all our heart, and soul, and mind. Rom. xiii. 8—10 ; 1 Cor. xiii. 13. *Norris.* (Letters. Philos. and Divine.)

He emphatically calls it *The first* ; that the inference, as relating to the *second* and inseparable from it, might more readily be made. x. 9. *Victor Antioch.*

31 To such a FATHER, who overwhelms me with His inestimable loving kindness, must I not liberally, cheerfully, and with my

whole heart do everything, which I shall know to be pleasing in His sight? I therefore, after the example of CHRIST, and as far as I am capable of imitating Him, would give up myself to *my neighbour*, as CHRIST has given up Himself for me: I am determined to do nothing in this life, except what I shall see to be conducive to his good, since by faith I myself abound in all blessings through CHRIST. Rom. xv. 1—3; 1 S. John iii. 17. *Luther.* (Treatise on Christian Liberty.)

And for our behaviour towards each other, what better directions can we have, than these, which our Gospel affords us; that we cordially love one another, earnestly desire each other's good, pity all the evils of our brethren, be ready to afford them all the help and comfort we can; not limiting this our charity, but extending it to all, in imitation of GOD's boundless beneficence; that we should mutually bear infirmities, and pardon all injuries done us, not rendering evil for evil; but requiting evil with good; that we be just and honest in all our dealings; observant of all duties concerning our relations; diligent in our callings; peaceable and quiet in our stations, respective and obedient to our superiors; meek, and gentle, and courteous in our behaviour towards all men; rooting out all malice, wrath, envy, strife, animosity, ill suspicion out of our hearts; forbearing to deride, slander, detract, or rashly to censure any man? Now what great benefits is it not evident that the practice of such duties would bring forth! What mischiefs would it prevent! How sociable, and pleasant, and secure a life should we lead therein! What innumerable griefs and troubles, fears and suspicions, discomposures and distractions of mind at home, what dangers, tumults, confusions, and tragedies abroad, would it remove! This part therefore of our rule plainly deserves the impression of Divine authority upon it. Deut. x. 13; Ps. cxxxiii. 1; Acts ii. 41—47. *Dr. Barrow.* (Expos. of the Creed.)

There is none other commandment, &c.—It is a question proposed by S. Augustine, why we are so often, in Scripture, enjoined to love GOD and our neighbours, but have no precept anywhere, commanding us to love ourselves? To which he gives this answer, *Fingi non potest major dilectio sui, quàm dilectio Dei.* The highest and truest self-love is to love that, which alone can make us happy. Men do not need any motive, or argument

to persuade them to love themselves. It is a natural principle, rather than a moral duty; they must do so, nor can they do otherwise: only this is that, wherein they stand in greatest need of direction, how to set this natural principle on work on its due object. Felicity must be every man's chief end; there is no need of persuading any one to that; all the difficulty is, to convince men, wherein this happiness doth consist. And there is no rational considering man, but must needs grant it to be in the fruition of the First and Supreme Good; so that to love GOD, as our happiness, is to love ourselves; beyond which there is nothing to be said, or fancied, by way of motive or persuasion. Deut. vi. 3—5; x. 12, 13; Eph. v. 29; Ps. xci. 14—16. *Bp. Wilkins.* (Of the principles and duties of natural Religion. B. i. c. 14.)

None other, &c.—Were the Bible not Divine, it would have failed, through excess of precept. It would have attempted too much. We should discover the weakness of a secondary mind, through the very pains, that would be taken to prove itself an all-sufficient one. *Artis est celare artem*: and we believe that none, except the first and great Artificer, He, who fashioned man in the beginning and all the structure of the universe, could have devised such a code, as that of Scripture, containing with so much simplicity, in so very small a compass, such treasure of wisdom, as appears the more inexhaustible, in proportion as it is the more scrutinized. S. Matt. xxviii. 20; Ps. xix. 7—11; Rom. x. 5—13. *J. Miller.* (Bampt. Lectures. 4.)

The counsel of the LORD, at the Creation, in gathering the light of the firmament into two great bodies, (or light-bearers,) the sun and the moon, and in likewise gathering the waters on the earth into one vast reservoir, the sea, (Gen. i. 10, 16,) seems to have been the type of a corresponding order of things, in His moral dealings with mankind. Thus, for instance, we find all those precepts, which are dispersed in the Holy Scriptures, virtually to be contained in the Ten Commandments. (S. Matt. xxii. 41.) S. Augustine teaches (Ep. ad Probam, 121) that every lawful request, we can ask of GOD, is comprised in the LORD's Prayer. (Ref. xi. 23.) The two Sacraments of the Church are GOD's summary conveyances to us of all the mercies of salva-

tion, as far as in this life we are capable of receiving them. And what is the Creed, but the contraction into a small compass of that, which is expanded in the Scriptures?—the concentrated light of all doctrines, necessarily to be believed, where known, unto man's everlasting salvation? All the works of God tend to the most perfect oneness and simplicity: how unlike the works of man! Ps. cxlv. 10—12. *J. F.*

It is Love, that alone discriminates between the sons of God, and the sons of the devil. *S. Augustine.* (Tract. v. in Joan.)

Sum Deus omnipotens, cœli terræque Creator:	I.
Non erit omnino tibi, præter Me, Deus alter.	
Non simulacra coles, nec Me sub imagine pinges;	II.
Dedecorat Summum qui tentet pingere Numen.	
Non frustra sumes Sanctum Dominique Deique	III.
Nomen in ore tuo; qui fecerit haud erit insons.	
Sunt tibi, dum vivas, Mea Sabbata sacra colenda	IV.
Si venerare Deum, fac ut venerere parentes,	V.
Ut sis longævus, vitam ducasque beatam.	
Innocuo maculare tuam fuge sanguine dextram.	VI.
Tu nec adulter eris; tibi sint connubia sancta.	VII.
Non furtum facies, nec consors furibus esto.	VIII.
Mentiri noli; non coram iudice falsus	IX.
Testis eris; falsos testes Deus odit, et arcet.	
Non te vicini fundi, nec conjugis unquam,	X.
Nec famuli illius capiet malesuada cupido.	

G. Nicols. (Περὶ ἀρχῶν. Lib. 4.)

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He:

33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when JESUS saw that he answered discreetly, He said unto him, Thou art not far from the

kingdom of God. And no man after that durst ask Him *any question*.

33 'Tis then, therefore, that we best honour God, when by the practice of true godliness we conform our wills and affections to Him, and derive into ourselves His nature and perfections; and should you erect to Him a temple, more magnificent than Solomon's, and load His altars with hecatombs of sacrifices, and make it perpetually ring with Psalms and resounding choirs of Hallelujahs, it would not be comparably so great an honour to Him, as to convert your own souls into living temples, and make them the habitations of His glory and perfection. For He values no sacrifices, like that of an obedient will, delights in no choir, like that of pure and heavenly affections; nor hath He in all His creation an ensign of honour, so truly worthy of Him, as that of a Divine and Godlike soul, a soul, that reflects His Image, and shines back His own Glory upon Him. Wherefore, since 'tis by the practice of moral goodness, that we receive God, and copy His nature into our own, it is no wonder He should make it the principal part of our duty. Isa. i. 10—17; Rom. xii. 1, 2. *Dr. J. Scott.* (Christian Life. P. ii. c. i.)

He, who studies innocence, is at his devotion; he, who is doing justice, is doing sacrifice: to abstain from injuries is to propitiate the Deity; and to save a man is to slay the noblest victim. Behold, there are our sacrifices; there the Christian rites of worship: thus, amongst us, the best worshipper is the justest man. Ecclus. xxxv. 1, 2; Isa. lxvi. 1—3; S. Luke xi. 41; Heb. xiii. 16. *M. Minucius Felix.* (Octavius, s. 32.)

In our obedience there is an offering made of our own will; but, in these sacrifices, *caro aliena mactatur*, another's flesh is offered. 2 Sam. xv. 12; Rom. xii. 1. *S. Gregory.*

34 Persons, who are only imperfectly acquainted with Christian truth, are, notwithstanding, vividly sensible sometimes of its beauty. vi. 20; S. Luke iv. 22; S. John vii. 46; Rom. vii. 16, 22. *Bengel.*

Discretion in speech is more than eloquence. Job vi. 25, 26; Prov. xv. 1, 2, 4, 7, 23, 28. *Lord Bacon.* (Essays. 32.)

A person may be said to be *not far* from grace, because, if he did proceed a little farther, he would possibly attain to true grace. Had such but improved their natural power to such a degree farther, God would have come in with power supernatural, and have wrought that true and saving principle in their lives, which would have been sure to have brought them to eternal life. Grace, indeed, hath such a kind of dependence upon that, which is natural; and that dependence is not so much of causality, as of order and consequence; which, though it be not necessary, yet is commonly granted on all hands. Ps. xxv. 14; 1. 23; S. John xii. 20, 21, 26, and viii. 31. *Bp. Hopkins.* (Serm. on Acts xxvi. 28.)

We learn from S. Matt. xxii. 35, that this Scribe, or lawyer, asked the question with an unfriendly and wicked design, "tempting Him." Does it not, therefore, justly minister some cause of surprise, that our LORD should, a moment after, say unto him, "Thou art not far from the kingdom of God?" But can we limit God's mercy? Who shall say, during this short interview with "the God of all grace," what change, preparatory to true faith and conversion, might have passed upon this man's heart? He came "tempting;" and behold, now *he is not far from the kingdom of God!* For our sakes may not this be written, that "he, that plougheth, should plough in hope?" (1 Cor. ix. 10.) While the Ministers of CHRIST are engaged in doing their part, in sowing, peradventure with a faint and almost despairing heart, the seed of eternal life, may not their Divine Master be nigh at hand, causing the seed at once to quicken, and Blessing so immediately His own ordinance of preaching, that some, who "came to scoff, may remain to pray?" And do we not need such encouragement? *J. F.*

Any more serpentine questions.—CHRIST, by answering them, got honour amongst the people, who wondered at His readiness and wisdom; they therefore gave over playing the serpents, and turned lions. The next news we hear of them is, that they contrive and compass the death of CHRIST. xiv. 2; xv. 10. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

They came to "catch Him in His words," (v. 13,) but "never man spake like this man." (S. John vii. 46.) He reached the

perfect standard of S. James, (iii. 2,) "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." He had no unruly bad passions of His own to restrain; but He "bridled the whole body" of the Satanic host; He was able to repel all the fiery darts of malicious cavil and censure, and to return them with fatal aim against the false tongue, speaking perverse things against Him. xi. 27—33. *J. F.*

To multiply questions is not the way to improve religion. The zeal of men should be turned from curiosity of speculation to honesty of practice. Rom. xiv. 17—19; 1 Tim. i. 3—7. *Dr. Whicote.* (Cent. xi. Aphor. 1036.)

35 And JESUS answered and said, while He taught in the temple, How say the scribes that CHRIST is the Son of David?

36 For David himself said by the HOLY GHOST, The LORD said to my LORD, Sit Thou on My right hand, till I make Thine enemies Thy footstool.

37 David therefore himself calleth Him LORD; and whence is He *then* his Son? And the common people heard Him gladly.

35 The obliging heretics and infidels to explain their opinions is the surest way to put them to a shameful silence. S. Luke xix. 23; Acts xix. 15. *Bp. Wilson.* (Maxims.)

"How say the Scribes," &c.—What would we have then? Hath not the Roman Church* plainly enough expressed that peculiar

* The ancient Roman Church is here meant, whose Creed was the same with that called the Apostles' Creed. Episcopians maintained that the Arians and Socinians should be regarded, as brethren, on the ground of their receiving this Creed. Bp. Bull proves that the meaning of the words in that Creed, "*His only Son*," unquestionably was, according to the concurrent

opinions of the Fathers of the three first centuries, that the SON was begotten of GOD, the FATHER, from all eternity. By thus fixing the acknowledged and true sense of the Creed, he refuses to give the right hand of fellowship to those, who reject the doctrine of CHRIST's Filiation, as thus authoritatively explained.

manner of JESUS CHRIST's Filiation, concerning which Episcopus speaks, in this Creed? Hath she not used the very words, by which all persons confess, that this manner of Filiation was denoted in that age and Church? What, though some modern heretics can coin a new exposition? Surely the Creeds of the Churches are to be expounded from the sense of the Churches, and not the wild imagination of heretics. If this were once admitted, there would be soon an end of every article of our Faith. He does not hold the Creed of any Church, who does not understand it in the sense of the Church. S. Luke i. 2; 1 Tim. i. 3; iii. 15. *Bp. Bull.* (Jud. Eccles. Cath. c. v. s. 10.)

We affirm that the sense, as well as the letter of the Scripture, in all matters, necessary either to be done or believed, hath been the *Depositum* of the Church, and faithfully preserved under its keeping; that the whole Faith, which, as the Apostle says, was ἀπαξ, "at once delivered unto the Saints," had at the same time its meaning delivered; which, from them has been derived by indubitable testimony, as the matter of our uniform belief. 1 Tim. i. 18, 19; 2 Tim. i. 13, 14; ii. 2; 1 S. Pet. iii. 16. *Dean Young.* (Serm. on Rom. i. 22.)

36 The Law alone was the Sadducees' Scripture, (v. 19;) they received no more: the Law and the Prophets were especially the Scribes' Scripture; they interpreted that: the Christian's Scripture in the Old Testament is especially the Psalms; for, (except the Prophet Isaiah be admitted into the comparison,) no Book of the Old Testament is so like a Gospel, so particular in all things concerning CHRIST, as the Psalms. xiv. 26; Acts ii. 25; iv. 25; xiii. 33—5; Col. iii. 16. *Dr. Donne.* (Serm. on Ps. lxii. 9.)

It is not to be forgotten that the Prophetic Psalms are among the earliest discoveries, made of the exalted nature and proper dignity of CHRIST. The promise of the blessing to come by the seed of Abraham showed the magnitude of the benefit. (Gen. xxii. 17, 18); but not the Personal Glory of the Benefactor. In the Psalms, His Personal attributes and *His Divine Sonship* invest the prophecy, and introduce the object of worship. (Conf. Ps. ii. xlv. cx.) *Davison.* (On Prophecy. P. ii. Disc. 5.)

Although the sense of near fifty Psalms be fixed and settled by Divine authors, yet our LORD and His Apostles did not undertake to quote all the Psalms, they could quote; but only gave a key to their hearers, by which they might apply to the same subjects the Psalms of the same composure and expression.

Dr. Allix. (Pref. to his Book of Psalms.)

It behoves Him to establish His Kingdom with such glorious display of truth, that His very *enemies* shall by no means dare to deny that "He reigneth." 2 Thess. i. 7—10; Rev. i. 7.

S. Augustine.

37 *And the common people heard Him gladly.*—In good truth, the more we know of Christianity and of the poor, the more deeply shall we be impressed with the exact adaptation of the one to the other, both in the substance of what it teaches, and in the manner of teaching. And the poor, it is carefully to be remembered, must ever constitute the great majority of those, to whom Christianity is addressed. *Keble.* (Serm. on Ps. cxix. 99, 100.)

Discard, my Reverend brethren, these injurious uncharitable surmises of a want of capacity in your hearers. A want of capacity in these subjects is a want of faith; and the surmise of a want of faith in the common people, more than in their betters, is in truth a distrust of GOD; as if He would be wanting to His own work, and fail to give all men faith to receive a discovery, made by His express command, or rather by Himself, to all, of a scheme of mercy, in which all are interested. Pray earnestly to GOD to assist the ministration of the Word by the secret influence of His Holy Spirit in the minds of your hearers; and, nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them "the whole counsel of GOD." S. Matt. xi. 5; Acts xiii. 42, 44; 1 Cor. i. 26—31; Isa. lv. 8—10. *Bp. Horsley.* (Charge. A.D. 1790.)

Væ captiosis sycophantarum strophis!

Væ versipelli astutiæ!

Nodos tenaces recta rumpit Regula,

Infesta dissertantibus.

Ideirco mundi stulta delegit Deus,
 Ut concidant sophistica.
 Deque imbecillis subjugavit fortia,
 Simplex ut esset credere.

Prudentius. (Apotheosis.)

38 And He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts :

40 Which devour widows' houses, and for a pretence make long prayers ; these shall receive greater damnation.

38 There was probably no sin in "the long clothing;" but then they *loved* to wear it. They loved to appear publicly with this vain ostentation, to use it as a mark of some superior sanctity, yea more, as a cloak of hypocrisy. *Dolosi homines, dolosæ vestes*, (*Macrobius*) the dissembling dress bespeaks the dissembling mind. iv. 19; S. Matt. vi. 1; 2 Sam. xxiv. 3. *J. F.*

Let thy apparel be decent, and suited to the quality of thy place and purse. Too much punctuality and too much morosity are the two poles of pride. *F. Quarles.* (Enchir. Cent. iii. 67.)

In vestimentis non est contritio mentis ;

Si mens sit pura, nil confert regula dura.

Illyricus.

Love salutations in the market places.—If I converse with politicians and men of business, it makes me worldly ; if with men of learning and wit, it makes me vain ; if with fair persons, I am in danger of being sensual ; if with great ones, of being proud. Oh, my GOD, how many snares are scattered in all my ways ! What need have I to take care of myself within, since it is impossible to prevent occasions of evil without ! All these are the occasions of our warfare : but Thou hast made Thy Grace sufficient for them all ! Ps. cxviii. 3 ; Eph. vi. 18 ; 1 Cor. xvi. 13. *Bonnell.* (Life, p. 200.)

39 This inconsistency is monstrous. *Sedes prima, vita ima*; the first place, but the lowest life—*lingua magniloqua, et manus otiosa*; a tongue speaking great things, but a hand doing nothing at all—*sermo multus, et fructus nullus*, much talk, but no profit. Ps. lxxviii. 10; S. Matt. vii. 21; S. James i. 22. *S. Bernard.* (Lib. ii. Consid. ad Eugen.)

40 In what triumphant measures doth a Pharisee go from the altar! What a harmless thing is a cheat, after a sermon! What a sweet morsel is a *widow's house*, after *long prayers*! What a piece of justice is oppression, after a fast! After so much ceremony, the blood of Abel himself, of the justest man alive, hath no voice. Prov. vii. 14. *Farindon.* (Serm. on Micah vi. 8. Part 1.)

Right Pharisees, by their long-winded prayers winding themselves into the opinions of some, and the estates of others. Job xxvii. 8, 9; Isa. lviii. 1, 2, &c.; Rom. xvi. 18; Gal. vi. 12. *Bp. Sanderson.* (Serm. on S. Luke xvi. 8.)

Nothing is more provoking to God, than the use of holy things without the conversion of the heart. Mal. i. 14; Jer. ii. 4—11; Acts v. 5—10. *Bp. Wilson.* (Maxims.)

When our SAVIOUR rakes up the bottom of hell, who, do you find, lies there? Is it the drunkard, the unclean person, such sottish and swinish sinners? No; but it is the hypocrite, the spiritual and refined sinners. Pride, envy, unbelief, hypocrisy, hardness of heart, slighting of JESUS CHRIST, and the like, are those sins, that are so inconsistent with the image of God upon the soul, that, of all other sins, they make men nearest to resemble the devil; to be guilty of those sins is to be a sinner, like him. Those brutish lusts, wherein sensualists wallow, are not the proper sins of the devil; no; they are intellectual sins, clarified from such dregs. Jer. ix. 25, 26; S. Matt. xxiv. 51; S. Luke xvi. 15; 1 Tim. vi. 5; 2 Tim. iii. 8. *Bp. Hopkins.* (Serm. on S. John iii. 5.)

Hear this, ye, that wear out the floor of God's house with your frequent attendance; ye, that have your ears open to God's messengers, and yet shut to the cries of the poor, of the orphan, of the labourer, of the distressed debtor; ye, that can lift up those hands to heaven in your fashionable prayers, which ye

have not reached out to the relief of the needy members of your SAVIOUR; ye, that have a fluent tongue to talk unto God, and have no tongue to speak for God, or to speak in the cause of the dumb;—ye have “a form of godliness, but deny the power thereof.” . . . This your very privative denial, shall, without your repentance, damn your souls. Remember, Oh, remember, that there needs no other ground of your last and heaviest doom, than “Ye have not given. Ye have not visited.” (S. Matt. xxv. 40.) But the positive denial is yet more irrefragable: if very privations and silence speak, much more are actions vocal. Isa. i. 10—16; S. Mark vi. 20; S. Luke x. 31, 32; S. James v. 4. *Bp. Hall.* (Serm. on 2 Tim. iii. 5.)

Let the preacher speak after God, and fear not, though the wicked should wince, when he lances, and the affectedly nice ascribe that shock to their delicacy,—(at the mention of hell)—which is felt only in their guilt . . . If avarice, or ambition, or pride, or oppression, or, if riot, sensuality, lust, and villany show themselves triumphant in their actions, he ought to show them the latitude of the road they are in, and the “fire and brimstone,” yes, I say, “fire and brimstone,” in which it ends. (S. Matt. vii. 13.) If they would have him delicate in his preaching, let them be delicate in the morality of their actions. But what right hath the stupid drunkard to soft words? or the hardened adulterer to delicate expressions? or the despicable trickster to honourable addresses? or the infernal perverter of justice, the cruel oppressor, the horrid murderer, to tender, or distant admonitions from him, who delivers a message of vengeance from the Lord of Hosts and the Judge of heaven and earth? 2 Cor. v. 11; Gal. i. 10; Jer. i. 7, 8, 15—19. *P. Skelton.* (Serm. on S. Matt. xxv. 46.)

Numquid aliud Judex nunciat, aliud præco clamat? Does then the Judge ever announce one thing, and the officer in the Court proclaim another? Numb. xxxii. 38; Isa. xl. 3—8; 1 S. Pet. iv. 11. *S. Gregory.* (Hom. 27. in Evangel.)

41 And JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And He called *unto Him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury :

44 For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

41 Our LORD has the spirit of a true reformer. He reforms abuses with much zeal, but with as much moderation. He casts out the abuses, but doth not forbid the duties of the Temple. He whips out the merchants, but not the Ministers from the House of GOD ; overthrows the tables of the money-changers, but ransacks not the *treasury* of the Temple ; nay, He countenances that, and gives encouragement to it. Mal. iii. 1. *Bp. Brownrig.* Sermon. S. John xii. 24.

JESUS *sat over against the treasury*.—This seems like a rehearsal of the great Judgment Day, when the LORD shall “*sit* in judgment,” and when our works of charity done in this present life shall pass before Him. Surely our conduct in the temple of GOD, and, more especially, during the reading at the Offertory, will form special articles of inquiry at that dread Visitation. xiii. 3 ; S. Matt. xxv. 31, 35. *J. F.*

The Offertory was designed to be a means of discharging one of the most sacred duties, and of exercising, I had almost said, the highest privilege of Christians, the duty and the privilege of “giving to GOD of His own.” . . This is a duty, which is alike bound on the conscience of all to perform, a privilege, which is alike and equally within the ability of all to exercise, that the poorest can give to GOD, as much as the richest, if he give from the heart. In truth, it is among the most obvious, as well as greatest benefits of such an usage, that it tends largely to excite and invigorate the feelings, which most become a Christian. It makes every worshipper of CHRIST feel that the love

of man, evinced in providing for the temporal, as well as spiritual wants of man, is a necessary accompaniment of the worship of God, if that worship be "in spirit and in truth." It gives an opportunity of strengthening this feeling, by at once acting on it, free from the alloy of worldly motives, of vanity, and ostentation; thus at once fulfilling S. Paul's direction, "He, that giveth, let him do it with simplicity." It is, besides, continually recurring; continually therefore impressing on us the lesson, "Freely have ye received; freely give." . . . It enables almost every man among us to bear his part in the common concerns of the Church, and thus to make him feel that he is a Churchman, to feel that Church-membership is not merely a profession, but a bond of union and a principle of united action. Acts iv. 35; vi. 1; 1 Cor. xvi. 1, 2; Heb. x. 24, 25; xiii. 15, 16; vi. 10. *Bp. Phillpotts.* (Letter to the Clergy of the Diocese of Exeter on the use of the Offertory.)

Be careful in all the public Ministrations of your parish that the poor be provided for. Think it no shame to beg for CHRIST's poor members; stir up the people to liberal alms by your word and by your example. Let a collection be made every LORD's day, and upon all solemn meetings, and at every Communion; and let the collection be wisely and piously administered; ever remembering, that, at the day of Judgment, nothing shall publicly be proclaimed, but the reward of alms and mercy. (See *Pet. Chrysol.* Illustr. S. Matt. xxv. 35.) *Bp. J. Taylor.* (Advice to his Clergy, s. vii. 81.)

Many that were rich, &c.—Pride is the ape of charity; in show, not much unlike; but somewhat fuller in action. On seeking the one, take heed thou light not upon the other. They are two parallels; never, but asunder. Charity feeds the poor; so does pride. Charity builds a hospital; so does pride. In this they differ: charity gives her glory to God; pride takes her glory from man. S. Matt. vi. 1—4; 1 Cor. xiii. 3. *F. Quarles.* (Enchir. cent. ii. 9.)

What does it profit a man to impoverish himself by giving to the poor, if he is more proud of his contempt of riches, than he was of the possession of them? *Superbia bonis operibus insidiatur, ut pereant.* Pride lies in wait to destroy our good works.

S. Luke xviii. 12. *S. Augustine.* (In Regulâ ad Servos Dei.)

42 *And there came a certain poor widow, &c.*—No stronger proof could have been afforded us, that, in the midst of the greatest national guilt, each individual is still an object of His peculiar regard; and that even, after the judgment has been finally decreed, no one prayer, no one act of obedience, no single mite, which is, in truth, the offering of faith and love, can escape the notice of our SAVIOUR. *W. Adam.* S. Luke iv. 25, 26. (Warnings of the Holy Week.)

43 The Divine eye looks upon high and low, differently from that of man. He looks upon those, as highest, who nearest approach His Divinity, and upon those, as lowest, who are furthest from it. 1 Sam. ii. 3—5; xvi. 7. *Sir Th. Browne.* (Rel. Med.)

There are of martyrdoms, without blood, three kinds; *largitas in paupertate, parcitas in ubertate, castitas in juventute*, munificence in a state of poverty, parsimony in the midst of plenty, and continence at the season of youth. 2 Cor. viii. 1—3; Dan. i. 8, 12; Gen. xxxix. 7—10. *S. Bernard.*

Cum pectus gratum, tum sunt quoque munera grata;

Visus Abel primùm est, postea dona, Deo.

O quàm falluntur, sua qui jucunda Tonanti

Vota putant, cum sint pectore nata malo!

Non satis est serti careant quod pulvere flores;

Pura legentis enim debet et esse manus.

Sic quoque non satis est quod sint tua vota precesque,

Ni quoque sit pariter mens, sine labe mali.

Gen. iv. 4, 5. *Billius.* (Anthol. Sacra. xciii.)

44 God regards not how much we do, but from how much it proceeds. He does much, that loves much. 1 Cor. xiii. 3. *Bp. J. Taylor.* (The Golden Grove. Via pacis.)

God does not suffer Himself to be allured by men's gifts. He does not esteem us for what we bring to Him, but for what we ourselves are. "He loveth a cheerful giver." (2 Cor. ix. 7.) He does not say, an open-handed, a liberal, a munificent, but a cheerful giver; a quality, appertaining, not to the hand, but to the heart, not to the action, but to the motive. Heb. vi. 10;

Rom. xii. 8 ; 2 Cor. viii. 5. *Segneri.* (Quaresimale. Pred. ii. s. 8.)

GOD is pleased, in some case, to accept even of this *εὐδοκία*, this good will, at our hands ; and, though skill and power both fail and be wanting, yet “a willing mind” if there be, if there be but that, a man is “accepted, according to that he hath, not according to that he hath not.” (2 Cor. viii. 12.) Mary Magdalene “did, what she could ;” the poor widow gave, what she had. GOD placeth not acceptance, neither in *ἐνγνωσία*, deep capacity of wit, nor in *ἐδυνασία*, great ability of power ; but in *εὐδοκία*, readiness of good will, an honest true meaning, an unfeigned hearty desire ; *ut, si sit actionis infirmitas, at si sit voluntatis integritas*, though there be weakness in the act, yet if there be soundness in the will, out of His “good will towards men,” He will accept this good will in men. Nehemiah’s desire to fear Him ; (Neh. i. 11 ;) Hezekiah’s setting his heart to seek ; (2 Kings xx. 3 ;) the servant’s but preparing to do his Master’s will, and even in David’s *secundum cor meum*, (S. Luke xi. 42, 47 ; 1 Sam. xiii. 14,) his honest true heart was the fairest flower in his garland. Ps. xxxii. 12 ; S. Matt. v. 6. *Bp. Andrewes.* (Serm. on S. Luke ii. 14.)

CHAPTER XIII.

AND as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings *are here !*

2 And JESUS answering said unto him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down.

3 And as He sat upon the mount of Olives over against the temple, Peter and James, and John and Andrew asked Him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

1 *He went out of the Temple. . . . There shall not be left, &c.*—The Kingdom of CHRIST commenced on the total ceasing of the Theocracy. For, as GOD's reign over the Jews entirely ended with the abolition of the Temple-service, so the reign of CHRIST "in spirit and in truth," (S. John iv. 20—24,) had then its first beginning. This was the true establishment of Christianity. Till the Jewish Law was abolished, over which the FATHER presided as King, the reign of the SON could not take place; because the Sovereignty of CHRIST over mankind was that very Sovereignty of GOD over the Jews transferred and more largely extended. (S. Matt. xxviii. 18, 19.) This therefore being one of the most important æras in the economy of Grace, and the most awful revolution in all GOD's religious dispensations, we see the elegance and propriety of the terms in question, to denote so great an event, together with the destruction of Jerusalem, by which it was effected. For in the old prophetic language the change and fall of principalities and powers, whether spiritual, or civil, are signified by the shaking heaven and earth, the darkening the sun and moon, and the falling of the stars; as the rise and establishment of new ones are by processions in the clouds of heaven, by the sound of trumpets, and the assembling together of hosts and congregations. *Bp. Warburton.* (Julian. B. i. c. 1, 2.)

See what manner, &c.—GOD commanded the Jews at that time and now us, who are placed in the Church, that we have no trust in the goodliness of buildings, and of gilt roofs, and in walls, covered with pannels of marble, and say, "The temple of the LORD, the temple of the LORD are we!" For that is the Temple of the LORD, wherein dwelleth true faith, godly conversation, and the company of all virtues. Jer. vii. 4, 14; S. Matt. iii. 9; Acts xxi. 28; 1 S. Pet. ii. 4, 5. *S. Jerome.*

The Jewish temple seems to be a resemblance of this Temple of GOD, man Glorified; in which the body may be styled the *Sanctum*; the soul, through the inhabitation of the HOLY SPIRIT, the *Sanctum Sanctorum*. Oh, if that earthly temple

transcended others and heaven be heaven, because of the more special manifestation of God's glorious Presence there, shall not each glorified saint be a heaven of heavens? It being a necessary and consequent truth, that the great God will more declare His excellency in His living members, than in His inanimate works; in His adopted sons, than in His inferior creatures and mansions. Gen. i. 26, 27; S. John xiv. 23; 2 Cor. v. 1—5. *Sir J. Harington.* (Divine Medit. on Faith.)

- O Jerusalem, that art above, the Mother of us all! Let me behold thy glorious palaces; let me admire thy buildings, "not made with hands, eternal in the heavens." All we see here are but as little hives of straw, and the petty inhabitants as so many bees, busy about trifles: even the temples of our God, those best employed magnificences, must fall at last and be crumbled into dust. O Jerusalem, that art above, let me behold thy beauty, and delight myself only in thy splendours! Rev. xxi. *Austin.* (Medit. 232.)

Ad perennis Vitæ fontem
Mens sitivit arida :
Claustra carnis præstò frangi
Clausæ quærit anima :
Gliscit, ambit, eluctatur
Exul frui patriâ.

Dum pressuris ac ærumnis
Gemens se obnoxium,
Quam amisit, cum deliquit,
Contemplatur gloriam :
Præsens malum auget boni
Perditi memoriam . . .

Omni labe defæcati
Carnis bella nesciunt ;
Caro facta spiritalis
Et mens unum sentiunt ;
Pace multâ perfruentes
Scandala non perferunt . .

Christe, palma bellatorum,
Hoc in municipium
Introduc me, post solutum
Militare cingulum :
Fac consortem donativi
Beatorum civium ! Amen.

S. Augustine. (Lib. Medit. c. xxvi.)

- 3 "Our LORD *sits* upon the Mount of Olives over against the temple," when He denounces its destruction and the overthrow of the nation; that the very posture of His body may accord with His speech, having a mystical meaning, according to Ps. ii. 4. "He that *sitteth* in the heavens shall laugh; the LORD shall have them in derision." Prov. i. 24—33. *Bede.*
- 4 *When shall these things be?*—The time of Jeremiah's prophecy

was of long continuance, above the space of forty years. . . . I observe this, to show the great patience of God toward a sinful nation. And this is much the same space of time, that God gave warning by our blessed SAVIOUR and His Apostles, to the same people of the Jews, concerning their final destruction. For it was about forty years, after the prediction of our SAVIOUR concerning it, just before His death, that the terrible destruction of Jerusalem and the Jewish nation was executed upon them by the Romans, or rather chiefly by themselves; of which dreadful desolation the first taking of Jerusalem by Nebuchadnezzar and their captivity into Babylon was a kind of type and forerunner. For, as Josephus observes, the taking of Jerusalem by Titus Vespasian did happen in the very same month, in which Jerusalem was taken by Nebuchadnezzar; that is, upon our tenth of August. Gen. vi. 3; Jonah iii. 4; 2 S. Pet. iii. 9; Rev. ii. 21. *Abp. Tillotson.* (Serm. on Jer. vi. 8.)

5 And JESUS answering them began to say, Take heed lest any *man* deceive you.

6 For many shall come in My Name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

6 As the capture of Jerusalem approached, many rose up, calling themselves Christians, and deceived many; such S. Paul calls "false brethren," and S. John, "Antichrists." S. Matt. xxiv. 5, 11. *Remigius.*

It is Satan's method to crush every revival of the Divine Word, first by force, and, if that does not succeed, then by false spirits, by artful and mischievous teachers. It was so in the first ages

of the propagation of the Gospel; he deluged Christendom with the blood of the martyrs. But this did not answer his purpose; he therefore sent forth a tribe of false prophets, and filled every corner of the world with heresies. He produces lying spirits and abandoned sectaries to do his business. Acts xx. 28—31; 2 Cor. xi. 3; ii. 11. *Luther*. (Ep. to the Elector of Saxony.)

I am Christ.—Imposture will always take its clue from antecedent reality; its work is that of distortion, not of invention. Acts xix. 13; 2 Tim. ii. 18; 2 S. Pet. iii. 16. *J. Miller*. (Bampton Lectures. iv.)

- 8 From war proceeds every kind of evil, which disturbs and destroys the happiness of human life. . . . Where are there so many and so sacred obligations to perfect concord, as in the Christian religion? One Law JESUS CHRIST claimed as His own peculiar law; and it was the law of Love, or Charity. What practice among men violates this law so grossly, as war? CHRIST salutes His votaries with the happy omen of peace. To His disciples He gives nothing, but peace. He leaves them no other legacy, but peace. In His holy prayers, the subject of His devout entreaty was principally, that as He was "One with the FATHER," so His disciples (that is to say, all Christians,) might be "One with Him." This union is something more than peace, more than friendship, more than concord; it is an intimate communion with the Divine nature. . . . Whence then the tumults of war among the children of peace? S. James iv. 1. *Erasmus*. (Treatise on War.)

When God said, "Nation shall not lift up sword against nation," He did not mean to put any force upon the evil will of man, but only to hold out to him such happy tidings of reconciliation with Himself, and such bright hopes of everlasting peace and joy in heaven, that it might reasonably be supposed none would scorn them, and none would neglect them; but that, being full of peace and hope towards God, they would be at peace also with one another. Isa. xi. *Dr. Arnold*. (Serm. on S. Mark v. 6.)

- 9 But take heed to yourselves: for they shall de-

liver you up to councils ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for My sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the HOLY GHOST.

12 Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for My Name's sake : but he that shall endure unto the end, the same shall be saved.

9 *Before kings, &c.*—(No authority here given by our LORD to resist them. Rom. xiii. 1, 2.)—It is not to be doubted that, even during the three first centuries, the Kings of the earth had received their commission to be “nursing fathers of the Church,” although, as yet, they despised and rejected it. Accordingly, they were even then to be owned, and they were constantly owned, as Ministers (λειτουργοὶ) of the great King to Christian people for their good. No personal oppression, no religious persecution, could then tempt Christian subjects to mutiny. The high destinies of the Royal office being known beforehand, it was held Sacred, as for other blessings, to which GOD made it instrumental, so, especially, for the work's sake, which He had decreed it should one day perform. Nor could any unworthiness of the person ever at all desecrate the function, or take away its claim to something, like religious reverence. . . . True religious loyalty is independent of

the worthiness of Governors; and while the Church ceases not in her collective character and by her ordained instruments to "reprove, rebuke, exhort" even highest earthly Potentates, as having a true indefeasible authority towards them, yet Churchmen, individually, will not dare to meet the abuses of legitimate power by anything, but firm remonstrance and patient suffering. 2 Chron. xxxvi. 13; Jer. xxix. 7; S. Matt. x. 23. *Keble*. (Serm. on Isa. xlix. 23.)

Tertullian (Apolog. s. 37) tells the Emperor, that his cities, his lands, councils, armies, regiments, and companies, that the palace, the senate, the courts of Judicature were filled with Christians; and yet they submitted to persecution. And we read, that the Theban Legion consisted of 6666 persons, every man Christian, when they submitted to the decimation of Maximian for religion. S. Matt. xxvi. 52, 53. *Bp. Seth Ward*. (Serm. on Rom. xiii. 2.)

Ye shall be beaten.—There never was found any pretended conscientious zeal, but it was always most certainly attended with a fierce spirit of implacable cruelty. S. John xvi. 2; xviii. 28; Acts vi. 11, 12. *Palmer*. (Aphor. 941.)

10 This prophecy was needlessly incumbered with another strange event, if the whole were an imposture. It is said that *the Gospel should be preached in all the world, for a witness unto all nations*, before it should be fulfilled. Was it not enough to say that the prophecy should be accomplished in the time of that generation and in the lifetime of S. John, without adding so unlikely a circumstance, as that a general promulgation of the Gospel, by a few unlettered and unfriended fishermen, should precede the accomplishment of it? . . . Setting aside such particulars in the prophecy, as sceptical men may think themselves able to draw within the sphere of human conjecture, there are several things, expressed in it, so strange to all apprehension, so unlikely to happen, so impossible for any natural sagacity to foresee, (S. Luke xxi. 6, 18, 24,) and yet so certainly and punctually fulfilled, that nothing, short of Divine Inspiration, can possibly account for them. The prophecy in all its parts is Divine; but in these, its Divinity is clear and incontestable. Conf. xiv. 6. Isa. xli. 10; S. John

viii. 13. *Bp. Hurd.* (Introduct. to the Study of the Prophecies. Sermon. 6.)

The Divine Prescience, manifested in this instance, (the Prophetic promises, concerning the prevalence of Christianity) is more in the Revelation of GOD's own work and design, than of the actions of men. . . . His Revelation is expressive simply, or chiefly, of His own purpose. . . . Whether the sense of the prophecy really be, that the pale of the Christian faith shall ever be, as wide as the whole world, is a point, which I do not discuss. Unquestionably, a greater prevalence of it is foretold, both in the Old Testament and the New, than it has yet attained. But the conspicuous phenomenon and the incontestable prophecy were exhibited in its foundation and its triumphant settlement. And there the evidence of Christianity and of prophecy is complete. . . . The first institution of Christianity was a far greater change, than its extension would be: the difficulties the improbabilities infinitely exceeded, in the first instance, the force of any now remaining. It conquered more, than remains to oppose it. S. Matt. x. 34; Rom. iii. 3. *Davison.* (On Prophecy. Discourse viii.)

11 *Take no thought beforehand, &c.*—When people are injured, and know themselves innocent, they are commonly negligent, believing that Truth will bear out itself. Dan. iii. 16, 17; 1 S. Pet. iv. 19. *Palmer.* (Aphorisms. 148.)

CHRIST chose poor fishermen, to show that, however insufficient soever He received them, yet He received them into such a school, such an University, as would deliver them back into His Church, made fit by Him for the service thereof. CHRIST needed not man's sufficiency; He took insufficient men. CHRIST excuses no man's insufficiency; He made them sufficient. xvi. 20; Acts iv. 13; Exod. iv. 10—12; 2 Cor. iv. 7. *Dr. Donne.* (Sermon on S. Matt. iv. 18—20.)

If they were to be thus furnished with *words* by the HOLY SPIRIT for *preaching* the Gospel orally to a few persons in particular times and places, shall we imagine, that they were not equally qualified by the same Spirit for preaching the same Gospel in *writing* to all ages and countries of the world?

1 Cor. ii. 13, 11, 16. *Dr. Chr. Wordsworth.* (Pref. to his Edit. of the Greek Test.)

- 12 *The brother shall betray, &c.*—The falsehood, then, of our religion—the fraud, or enthusiasm of its Author—is the very last conclusion, to which a reasonable man would be led, upon considering the abundance of iniquity in the Christian world. On the contrary, things have been so ordered, that the very degeneracy of the Church is bearing at this moment the strongest possible testimony to the Divine authority of JESUS CHRIST. For in it a prophecy is accomplishing before our eyes so unlike what could have been expected, when it was first delivered, that His own friends and apostles, as we have now seen, could hardly bring themselves to receive it; and do not seem to have apprehended its full import, even when they repeated it themselves. To find fault therefore with the Gospel, as many do, for not having made men better, than they are, is to find fault with it for not having done that, which its Founder never expected it would do; nay, that, in which He expressly predicted its failure. Isa. lv. 8, 9; S. John xiii. 7. *Keble.* (Serm. on S. Matt. xxiv. 12.)

This has been often seen in time of persecution; nor can there be any firm affection among men, who differ in their faith.

1 Cor. iii. 3; Gal. v. 15, 20, 21. *Bede.*

- 13 If we are loved by any, for God's sake, we are indebted to God, for the honour thus conferred upon us; but, if we incur the hatred of men, for His sake, then He becomes a debtor to us. Prov. xvi. 7; Gal. i. 24; 1 S. Pet. iv. 4, 5, 14. *S. Chrysostom.*

It is no trifling guilt, which men incur by precipitately giving themselves up to the will of those, whose aim is strife, and the advancement of a sect or party, not the interest of godliness. . . . This evil prevails in our days to the great injury of real piety; and yet how little is it deplored; rather, how much encouraged and promoted by specious representations of liberty, of the right of private judgment, of a just contempt of implicit faith, and of pleas of conscience. . . . A factious and licentious spirit, under pretence of superior discernment and regard for liberty of conscience, has often broken the bonds of

peace, and sometimes subjected the best of pastors to suffer from a people, professing godliness, what might have been expected only from persons altogether impious and profane. Numb. xvi. 3, 12, 14, 26 ; 2 S. Pet. ii. 19 ; 3 S. John 9, 10. *J. Milner.* (Church Hist. ch. 15.)

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days !

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the LORD had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.

14 *When ye shall see, &c.*—If Egypt knows a dearth is coming, by the low ebbing of Nilus, surely we may see a judgment to be coming, by the low ebbing of the power of godliness. Jer. v. 9 ; Ps. cxix. 53. *Gurnall.* (On the Christian's Armour. Eph. vi. 14. Ch. 5.)

Daniel, one of the few, who sought the LORD GOD of Israel, as captive in a strange land, and chief among those few ; a man

Royally descended, yet a captive, and, though a captive, a Jew; a stranger, beloved by five succeeding Monarchs in three successive universal empires; a prime Minister in five corrupt courts, yet alone untainted, uncorrupted; himself surrounded by sensual pleasures, yet a man of abstinence from his youth; having in his hands all the business of that vast Monarchy, yet never omitting secret devotion three several times each day; remarkable for his loyalty to his King, and still more signal for devotedness to his God; a man, who, to use Bishop Ken's words, reconciled policy and religion, abstinence and abundance, greatness and goodness, power and subjection, heaven and the court, the favour of God and the favour of the king; and was alike beloved by God and man. Ezek. xiv. 14.

Bp. Medley. (Serm. on Gen. vi. 9.)

Daniel was the beloved prophet under the Old dispensation, as *S. John* was the beloved disciple under the New: and, both being animated by the same Divine Love, there was a wonderful harmony between them. Both of them had miraculous preservations; one, from the lions; another, from the cauldron: both engaged young in the service of God, and consecrated their lives by an early piety: and both lived to a great and equal age, to about an hundred years: both had the like intimacy with God, the like admittance into the most adorable Mysteries, and the like abundance of Heavenly Visions: both had the like lofty flights and ecstatic Revelations. Dan. ix. 3; 2 S. John xiii. 23. *Bp. Ken.* (Serm. Preached at Whitehall, 1685.)

In the parallel between *Daniel* and *S. John*, one of the most remarkable points of resemblance is found in their joint gift of prophecy; of prophecy on the grandest scale, dwelling on the rise and fall of nations, on the varying destinies of the Church, and even extending to the end of the world, to the Resurrection, and to the Eternal Kingdom of the Son of God. *J. F.*

Standing where it ought not—"in the holy place." S. Matt. xxiv. 25)—We have not only felt the evils of an intestine war, but God hath smitten us in our spirit, and laid the scene of His judgments, especially in religion. . . . I shall only crave leave, that I may remember Jerusalem, and call to mind the

pleasures of the temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and economy of her priests and Levites, the daily sacrifice, and that eternal fire of devotion, that went not out by day nor by night. These were the pleasures of our peace; and there is a remanent felicity in the very memory of those spiritual delights, which we then enjoyed, as antepasts of Heaven and consignations to immortality of joy. Isa. lxiv. 11; Lam. i. 6; S. Matt. ix. 15. *Bp. J. Taylor.* (Preface to the Apology for Authorized and Set Forms of Liturgy.)

Let him that readeth understand.—Besides the continual succession, since the Gospel, of holy men, who have borne witness to the truth (there being no reason why any should distrust S. Luke, or Tertullian, or Chrysostom, more than Tully, Virgil, or Livy); there are two prophecies in the Gospel, which evidently argue CHRIST's Divinity by their success: the one, concerning the woman, that spent the ointment on our SAVIOUR, for which He told, that it should never be forgotten, but with the Gospel itself be preached to all nations, S. Matt. xxvi. 13; the other, concerning the destruction of Jerusalem, of which our SAVIOUR said, that "that generation should not pass, till all were fulfilled," S. Luke xxi. 32; which Josephus's story confirmeth, and the continuance of which verdict is yet evident . . . Now a prophecy is a wonder, sent to posterity, lest they complain of want of wonders. It is a letter sealed and sent, which to the bearer is, but paper, but to the receiver and opener is full of power. He, that saw CHRIST open a blind man's eyes, saw not more Divinity, than he, that reads the woman's ointment in the Gospel, or sees Jerusalem destroyed. Dan. ii. 29; S. John xiii. 19. *G. Herbert.* (Priest to the Temple. Ch. 34.)

15 If the world is falling to pieces, wherefore do you not make your escape? If an architect was to tell you, that your house was coming down, you would rather migrate, than stand to murmur, *plus migrares, quàm murmurares.* The architect of the world tells you, that this world is near its end; and do you not believe? Gen. xix. 14; S. Matt. vii. 24—27; Heb. xiii. 14; 2 S. Pet. iii. 11, 12. *S. Augustine.*

17 *Woe to them, &c.*—It seems to be in these words that CHRIST foretells the eating of children; for, when afflicted by famine and pestilence, they laid their hands on their children. Deut. xxviii. 57; Job ii. 4. *Theophylact.*

19 Many waves indeed and monstrous waters surround me; but I have no fear of drowning, because I stand on a rock. . . All, that the world has to frighten me with, I despise it; all it has to allure me with I smile at it. Riches I desire not; poverty I dread not; death I fear not. I rely not on my own strength; I have the Word of GOD; I have it written in His own hand: that is enough security for me; that renders me secure and fearless. Although the world were falling to pieces, I have the Word of my GOD in pawn for me; “Behold! I am with you alway, even unto the end of the world.” Hab. iii. 17, 19; Ps. xlv. 1; Rom. viii. 35—39; Heb. xiii. 5. *S. Chrysostom.* (when persecuted by the Empress Eudoxia.)

21 And then if any man shall say to you, Lo, here is CHRIST; or, lo, *He is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

21 *Lo! here is CHRIST, &c.*—As a man, that is dying, hath many fantasies, even so the world declining shall have manifold errors. 1 S. John ii. 18. *S. Chrysostom.*

Words and diseases grow upon us with years. In age, we talk much, because we have seen much, and soon after shall cease talking for ever: we are most diseased, because nature is weakest: and death, which is near, must have harbingers. Such is the old age of the world: no marvel, if this last time be full of writing and weak discourse, full of sects and heresies, which are the sicknesses of this great and decayed body. 2 Esdras xiv. 10; 1 Thess. ii. 1—12; 2 Tim. iii. 1—5. *Bp. Hall.* (Holy Observations. 54.)

22 *Signs and wonders.*—I value not at all any extraordinary,

strange, and wonderful things, that come to pass, if I cannot understand them to be properly Miracles A Centaur, Hippogryph, and a Flying Dragon are things, that were never seen ; but, if I should chance to see a dozen of them together, I should reckon it no miracle : and yet no living man perhaps could give an account of their generation. While I can see no known and settled laws of nature changed, suspended, or subverted, there I can see no miracle ; let the event be so strange, new, and astonishing . . . I may see a thousand events, that amaze and confound me ; but they may not be miraculous to me, properly speaking, unless they come within the rule before set down, and thwart the established course of nature, that is known to us.* If you had seen the Angel convey Habakkuk through the air, and known he was an Angel, you would have gazed and wondered mightily ; but would not have thought the Angel wrought a Miracle, because, for ought you know, the natural powers of Angels were such, as would suffice for that, or a greater purpose. But, if you should see a man bear up another man, and carry him through the air, you would, I believe, conclude the action to be miraculous ; because you know (as well as you know anything) that man is not endued with any such powers. We know more of *true Miracles* than of *strange accidents* ; and can, I imagine, give a better account of them. *Bp. Fleetwood.* (An Essay upon Miracles. Dial. 2.)

Mira, non miracula ; Wonders, not miracles. . . . There is a vast difference between the miracles of a magician, and those of a Saint ; *diverso fine, diverso jure ;* their aim is different, their authority is different. Ex. vii. 11 ; 1 Thess. ii. 7—13. *S. Augustine.*

* Consistently with this definition of a miracle, Bishop Fleetwood regards the “signs and wonders,” wrought by the Egyptian enchanters as being true miracles ; and that God communicated to them the power of working such miracles as the best means of convincing them of His own Divine Power, and, consequently, of the Divine Mission of Moses. Accordingly,

when, in the miracle of the change of dust into lice, they perceived the miraculous power to be withdrawn from themselves, but still exercised by the outstretched rod of Aaron, they confessed, “This is the finger of God.” Exod. viii. 17—19. See the Bishop’s elaborate arguments on the subject ; Dial. i.

To seduce.—Religion is a thing so Sacred, that even *mendacium*, a counterfeit, as bearing some resemblance to it, gives us pleasure. Acts viii. 9—11. *Seneca*.

23 Beware of new tenets; they are like new wines: they fume up to men's minds, and make them light and giddy. Acts ii. 13; Col. ii. 18. *Bp. Thomas*. (Apol. for the Church of England.)

I confess an orthodox faith can never bring us to heaven without a holy life; but so neither can a holy life do it without an orthodox faith; for heresies are "damnable," as well as sins. (2 S. Pet. ii. 1.) And the reason is, because heresies are as much against the assertions, as sin is against the command of GOD, revealed in Scripture. . . . It is not so indifferent a thing, as some would make it, what opinion a man is of. For it seems a man may be damned for his evil opinions, as well as his evil practices; insomuch, that heresies are reckoned amongst the grossest sins. (Gal. v. 20, 21) Have a care of new doctrines and opinions, started up in these "latter days;" but keep close to the Articles and principles of religion, established in our Church, which are all grounded upon Scripture, consonant to reason, and agreeable to the doctrine of the primitive Christians, as may be easily demonstrated. But whatever is new, beware of it upon that very account, because it is new, following the Apostle's advice to Timothy; 1 Tim. vi. 20, 21. Rom. xvi. 17, 18; Heb. xiii. 9; Eph. iv. 11—16; S. Jude 3. *Bp. Beveridge*. (Serm. on Prov. iv. 23.)

For us, who belong to the Catholic Church, it should be our chief care to maintain *quod ubique, quod semper, quod ab omnibus creditum est*, the Doctrine we find to have been believed in all places, at all times, and by all the faithful. For there is nothing truly and properly Catholic, (as the word sufficiently declares) but what truly and fully comprehends all these: and we are Catholic in this way, *si sequamur Universalitatem, Antiquitatem, Consentionem*, when we follow Universality, Antiquity, and unanimous Consent. Now we follow Universality, when we profess that only to be the true Faith, which is professed by the Church throughout the world. We follow Antiquity, when we religiously adhere to that sense of Scripture, which our holy

predecessors and fathers unquestionably displayed (*celebrasse*.) And we also follow Consent, when we embrace the definitions and opinions of almost all, if not all, the Bishops and teachers in the ancient Church. 1 Cor. xi. 16; vii. 17; Eph. iv. 1—16. *Vincentius Lirinensis*. (Commonit. c. iii.)

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

24 Let us consider the immediate forerunners and harbingers of our SAVIOUR'S second coming. Kings and princes have their harbingers; and so hath this King of kings too. S. Jerome tells us of an ancient tradition of the Jewish doctors, namely, that, for fifteen days together, before the great Day of Judgment, there shall be transacted upon the stage of nature a continued scene of fearful signs and wonders.—“The sea shall lift up its mountainous billows and make a fearful noise with its rolling waves. The heavens shall crack, night and day, with loud and roaring thunders. The earth shall groan under hideous convulsions, and quotidian earthquakes. The air shall blaze with portentous comets. The moon shall shed forth purple streams of discoloured light. The sun shall shroud himself in perpetual darkness; and the rest of the stars shall suffer themselves to be hid in dismal obscurity. Thus the whole frame of nature shall be hung with mourning, a little before the approach of the Day of Judgment.”—Nor is this only a tradition of the Jews; but it is also the prediction of our SA-

VIOUR. Ps. l. 1—6; 2 Thess. i. 7—10. *March*.* (Serm. on S. Matt. xxiv. 30.)

Eclipsed and overcome by the far greater light of CHRIST'S advent. ix. 8; 1 Cor. xv. 41; 2 Cor. iii. 10. *Isid. Clarius*.

25 The stars at the Day of Judgment will seem to be dark, not by any failure in their own lustre, but in consequence of the accession of the true Light, throwing them into the shade. (v. 26.) . . . After the Day of Judgment, at the dawning light of future Glory, when "the new heavens and the new earth" shall appear, the words of the prophet will be fulfilled; "The light of the moon shall be, as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." Isa. xxx. 26. *Bede*.

The finishing of the Church gives date to the world. When that's accomplished, the world shall cease. *Stars shall fall*, like leaves from a fig tree, saith our SAVIOUR. "When the fruit is gathered," saith S. Chrysostom, "then the leaves fall: when the Church is collected and fully finished, the creatures shall fade and fall away presently." Rom. xi.; Gen. xix. 22; Rev. vii. 3. *Bp. Brownrig*. (Serm. on 2 Sam. vi. 12.)

26 *Shall they see, &c.*—The reprobate, at the Judgment-Day, shall see the human form of CHRIST, in which He was condemned, so as to make them mourn; His Divinity they shall not see, lest they should rejoice. Zech. xii. 10; Rev. i. 7. *Isidore of Seville*. (Sent. B. i. c. 30.)

What wonder is it, that men should be troubled at this Judgment, the sight of which makes the very Angelic powers to tremble? What will the stories of the house do, when the pillars shake? What does the shrub of the wilderness undergo, when the cedar of Paradise is moved? Hagg. ii. 7; Numb. xxiv. 23; Jer. xii. 5; 1 S. Pet. iv. 17, 18. *Bede*.

Coming in the clouds.—Zachary foretold, that the Messiah, in His first coming, should in meekness "ride upon an ass;" and, as S. Matthew reports, all that was done. Behold here a greater, than Zachary, tells us that the Messiah, in His second coming,

* John March, B.D., Vicar of New-castle-upon-Tyne, author of a small volume of most excellent Sermons,

with a recommendatory preface by Dr. John Scott. London, 1669. (Refer to Illust. of S. Matt. xxviii. 20.)

shall ride upon *the clouds* : and shall we doubt of His word, who is that Eternal Word ? Shall we believe Zachary, who was one of the small prophets, and shall we distrust Him, who is that “great Prophet ?” S. John vi. 14 ; Heb. ii. 1—4. *Dean Boys.* (Expos. of the Dominical Epistles, &c. 2nd S. Advent.)

27 Observe that CHRIST sends “His Angels,” as doth the FATHER. Where then are they, who say, He is not “equal to the FATHER ?” For the Angels go forth to gather the faithful together, who are chosen, that they may be carried into the air to meet JESUS CHRIST. Acts xii. 11 ; 1 Tim. iii. 16 ; 1 Thess. iv. 17. *Theophylact.*

Gather together His elect, &c.—Who can possibly conceive the joy and exultation of that Day, when good men shall see our LORD coming in the clouds of heaven, clothed with a human body, but bright and glorious, as the Sun, a body, which still retains the marks of His sufferings and the tokens of His love ? How will it transport us, to see Him, whom our soul loveth ! to see Him, whom we have so passionately longed and desired to see ! to see Him, whom we love, though we have not seen Him ; to see Him, I say, not as the shepherds did, a poor helpless infant, “wrapped in swaddling clothes, and lying in a manger ;” to see Him, not arraigned for a malefactor, nor hanging in a shameful manner upon the cross ; but to see Him in all His Majesty and Glory, to see Him a triumphant Conqueror and Judge, to see Him with crowns and laurels in His hands, and in Him to see the certainty of our faith, the completion of our hopes, the reward of our patience and sufferings, and our conquest over death and hell. Oh, joyful Day ! when this Royal Bridegroom shall come in the Glory of His FATHER to meet His spouse, the Church, to conduct her to His FATHER’S house, there to see, and there to partake in, His Glory, and never to part more. Gen. xlix. 18 ; Isa. xxv. 8, 9 ; Ps. cxix. 166. *Dean Sherlock.* (Disc. on a Future Judgment, c. 3.)

28 Now learn a parable of the fig-tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near :

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but My words shall not pass away.

28 *Putteth forth leaves.*—In sorting the prophecies of Scripture with their events, we must allow for that latitude, which is agreeable and familiar unto Divine prophecies, being of the nature of the Author, with whom “a thousand years are but as one day;” and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age. Rom. xi. 33—36. *Lord Bacon.* (Adv. of Learning, B. 2.)

This is one great excellency of the evidence, drawn from Prophecy, for the truth of Religion, that it is a *growing* evidence; and the more the prophecies are fulfilled, the more testimonies there are, and confirmations of the truth and certainty of Divine Revelation. And in this respect we have eminently the advantage over those, who lived even in the days of Moses, and the Prophets of CHRIST and His Apostles. They were happy indeed in hearing their discourses and seeing their miracles (S. Matt. xiii. 17); but yet I say we have this advantage over them, that several things, which were then only *foretold*, are now *fulfilled*; and what were to them only matters of faith are become matters of fact and certainty to us, “upon whom the latter ages of the world are come.” God in His goodness hath afforded to every age sufficient evidence of the truth. Miracles may be said to have been the great proof of Revelation to the first ages, who saw them performed: Prophecies may be said to be the great proofs of Revelation to the last ages, who see them fulfilled. Rom. xvi. 25—27; S. John xx. 29; 1 S. John i. 1—4. *Bp. Newton.* (Introduct. to Dissert. on the Prophecies.)

Now because the doctrine of Salvation, to be looked for by faith in Him, who was in outward appearance, as it had been a man forsaken of God, in Him, who was numbered, judged, and condemned with the wicked, &c. . . . is a thing improbable to a natural man, that, whether we preach it to the Gentile, or to the Jew, the one condemneth our faith, as madness, the other, as blasphemy; therefore, to establish and confirm the certainty of this saving truth in the hearts of men, the LORD together with their preachings, whom He sent immediately from Himself to reveal these things unto the world, mingled prophecies of things, both civil and ecclesiastical, which were to come in every age from time to time, till the very last of the latter days; that by those things, wherein we see daily their words fulfilled and done, we might have strong consolation in the hope of things, which are not seen; because they have revealed, as well the one, as the other. For when many things are spoken of before in Scripture, whereof we see first one thing accomplished, and then another, and so a third, perceive we not plainly, that God doth nothing else, but lead us along by the hand, till He have settled us upon the rock of an assured hope, that no one jot, or tittle of His Word shall pass, till all be fulfilled? Dan. xii. 10—13; 2 S. Pet. i. 19. *Hooker.* (The first Sermon on Jude 17—21.)

29 *When ye see these things come to pass.*—They, who are fond of quoting CHRIST's saying to His disciples, then alive, "It is not for you to know the times and seasons;" and again, "That hour and day knoweth no man," as if a prohibition of all calculation of prophetic times before their fulfilment; should remember this saying of CHRIST also, intended especially for such of His servants, as might be living near the end of the time. We are meant, it would seem, to know the nearness of the Advent, when at hand, though not the exact time; and, if negligent in marking the signs given, may subject ourselves justly to the rebuke. . . . "Are ye not able to discern the signs of the times?" Dan. ix. 2. *E. B. Elliott.* (Horæ Apocal.)

"The signs of the times" are left to us; the times themselves are in the hands of God. We are permitted humbly to

consider the remarkable events and great changes in the history of the world around us, as they seem to bear, more or less, on the fulfilment of prophecy; but we must not expect prophecies to be thoroughly understood, until they are thoroughly fulfilled. Now this obscurity in unfulfilled prophecy falls in with the leading design of the Gospel, the promotion of reverence and humility in all things, relating to God. It furthers the great moral end of baffling and keeping down the pride of human intellect, in its aspiration to be, as God. Gen. iii. 5; Deut. xxix. 29; Rom. xii. 16. *J. F.*

The whole life is but a preparation and eve to this great sight of CHRIST'S Second Coming. Verse 26. *Farindon.* (Serm. on S. Luke xxi. 28.)

30 The true rendering of the original I take to be, "Know that *He* is nigh, even at the doors"—*He*, that is, *the Son of man*, spoken of in the verses immediately preceding, "as coming in the clouds," &c. The approach of summer, says our LORD, is not more surely indicated by the first appearances of spring, than the final destruction of the wicked by the beginnings of vengeance on this impenitent people. The opening of the vernal bloom is the first step in a natural process, which necessarily terminates in the ripening of the summer fruits; and the rejection of the Jews and the adoption of the believing Gentiles is the first step in the execution of a settled plan of Providence, which inevitably terminates in the general Judgment. . . . *This generation shall not pass, &c. . . . All these things*, in this sentence, must unquestionably denote the same things, which are denoted by the same verses just before—(the events attending the downfall of Jerusalem.) All those signs, which answer to the fig-tree's budding leaves, the Apostles and their contemporaries, at least some of that generation, were to see. But, as the thing portended is not included among the signs, it was not at all implied in this declaration, that any of them were to live to see the harvest, the coming of our LORD in Glory. Hab. ii. 2, 3. *Bp. Horsley.* (Serm. on S. James v. 8.)

The whole world being divided into three generations, a time before the Law, a time under the Law, a time after the Law,

the time of the Gospel is *hora novissima*, "the last hour;" (1 S. John ii. 18;) and we are they, "upon whom the ends of the world are come" (1 Cor. x. 11); so that ye shall not look for another Gospel, nor for another change: for the preaching of this Gospel and the world shall end together. Gal. i. 8. *Dean Boys*. (Expos. of the Dominical Ep. &c. 2nd S. Advent.)

Semen Sanctum statumen terræ, the Holy seed, the subsistence, or establishment of the earth. When their number is completed, time shall end, and this visible world shall be set on fire. 1 Sam. ii. 8—10. *Abp. Leighton*. (Lecture on Isa. vi.)

31 *Heaven and earth, &c.*—This solemn declaration, following immediately, as it does, upon the *passing away of this generation* (the Jews then living), seems to carry on our thoughts to another generation—"the generation of God's children" (Ps. liii. 14), that was to abide for ever. Origen comments upon the text, "The generation of the Church will survive the world; but all other generations, especially that of *the tribes of the earth*, will pass away." Thus we are led from the contemplation of the destruction of Jerusalem to the far more transcendent vision of the final Judgment and end of the world—the two subjects of this momentous prophecy; and, from what has unquestionably been already fulfilled, we are to believe and to expect that, which is to come. S. Matt. xvi. 18; xxviii. 20; Ps. xxiv. 16; lxxii. 5. *J. F.*

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the SON, but the FATHER.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the

master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning :

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

32 This answer concerns only the second part of the former question—to wit, the time, wherein the world shall end—is hence evident ; for that the Angels, yea, and such, as understood the Prophets, at least our SAVIOUR CHRIST, as man, did *know* the time appointed for the destruction of the Temple, and the desolation of the Holy City and land : for thus much was punctually and literally foretold by Daniel (x. 24) ; “ Seventy weeks are determined,” &c. No question but Daniel himself, and the Angel, which instructed him, did know the precise point of time, when these “ seventy weeks ” did commence ; although chronologers at this day vary a little upon this point ; and he, that knew the time, when they began, might easily collect at what time they were to end. *Dean Jackson.* (On the Creed. B. vi. Sermon on S. Luke xxi. 25.)

Neither the Son.—S. Mark gives this expression, which was omitted by S. Matthew ; for the faithful, as now more established, could better bear it. . . . Admirable are the vicissitudes in CHRIST’S temper of soul. Sometimes His feeling was so elated, that He scarcely seemed to remember Himself to be a man on earth ; sometimes His feeling was so depressed, that He almost seemed to have forgotten, that He was “ The Lord from heaven.” And He always spake from His feeling at the time ; now, for instance, as He, who was “ One with the FATHER ;” then, again, as a person, no otherwise circumstanced, than are other good men in this world. These opposite feelings are often made to temper each other, with an astonishing variety. In this passage, He uses the most self-abasing language, so as to moderate that high sense of His Glory, which His discourse on the Judgment must give birth to. S. John vii. 46. *Bengel.*

We must distinguish between the excellences and perfections of CHRIST, which flowed from the Hypostatical Union of the natures, and those, which flowed from the donation and anoint-

ing of the HOLY SPIRIT. From the Hypostatical Union of the natures flowed the infinite dignity of His Person, His impeccability, His infinite self-sufficiency to perform the Law and to satisfy the Divine Justice. From the anointing of the Spirit flowed His power of miracles, His foreknowledge of things to come, and all kind of knowledge of Evangelic mysteries. Those rendered Him a fit and perfect Redeemer; these a fit and perfect Minister of the Gospel. The SON—(in the sense of the Messiah)—*knoweth not*, &c., that is, it is not revealed to Him from the FATHER, to reveal to the Church. Acts ii. 22; Rev. i. 1; S. Matt. xi. 27; S. John xvi. 15. *Dr. Lightfoot*. (Exercit. in loco.)

It is declared of CHRIST in another place, that He “increased in wisdom.” (S. Luke ii. 52.) Why should it be incredible then, that, during the whole term of His humiliation in the flesh, something should still be left, which, as man upon earth, He did not know? If you suppose Him to be ignorant of this matter, as GOD, how is it that Peter confesses Him to be Omniscient, without receiving any rebuke for it, or being reminded of any particular exception?—“LORD, Thou knowest all things!” S. John xxi. 17. *Jones*. (On the Trinity.)

He knew it not, *in personā Ecclesiæ, sed suā Personā*; not as the Head and Teacher of His Church, but in His own Divine Essence. *S. Gregory*.

33 This knowledge is kept from men, for two causes, as S. Augustine well noteth; the one, lest it should hinder and withdraw us from performing our necessary duties, lest it should terrify, and annoy us, and make us careless to provide for ourselves and others: another reason, why the time, both of our own particular end and of the general consummation of all things, is left uncertain, is, that we might at all times make ready and prepare for it; seeing it might happen at any time, even at any instant. S. Matt. xxiv. 42—51. *Abp. Sandys*. (Serm. on S. Luke xxi. 25.)

That's true, in a great part, which Irenæus says, *Prophetiæ, antequàm effectum habent, ænigmata sunt et ambiguitates hominibus*, that prophecies, till they come to be fulfilled, are but clouds in the eyes and riddles in the understanding of men.

. . . But these clouds for the most part arise in us, out of our curiosity, that we will needs know the time, when these prophecies shall be fulfilled—when the Jews will be called, when Antichrist shall be fully manifested, when the Day of Judgment shall be—and so, for such questions as these, CHRIST enwraps not only His Apostles, but Himself, in a cloud: for that cloud, which He casts upon them, *Non est vestrum* (Acts i.), “It belongs not to you to know times and seasons;” He spreads upon Himself also; *Non est Meum*, It belongs not to Me, as the Son of Man, to know when the Day of Judgment shall be. But for that use of a prophecy, that the prediction of future Judgment should induce a present repentance, *that* was never an enigmatical a cloudy doctrine; but manifest to all in all prophecies of that kind. 2 S. Pet. iii. 17. *Dr. Donne.* (Serm. on Isa. liii. 1.)

I puzzle myself about the prophecies, especially the Apocalypse, and am often prying into futurity, but do not advert enough to what I may certainly know without a prophecy; what, and where, I shall be within a few years at the most, if I suffer sin to keep possession of me; if I do not abhor and cast it from me in the fear of God; if I do not “pluck out the right eye, and cut off the right hand;” if I do not humble myself deeply before God, cry earnestly for mercy, and yield myself to Him unfeignedly and with the utmost sincerity of intention for newness of heart and spirit. Phil. iii. 13—15. *Adam.* (Private Thoughts. c. 1.)

It is remarkable that the Apocalypse, the great Volume of Prophecy, should abound, perhaps beyond any other Book in Scripture, with warnings and denunciations against sin, with encouragements to duty, and with all kinds of practical instruction. Let the student give proper attention to the three first Chapters and to the three last; and what intervenes, concerning mysteries, visions, and obscure prophecies, may be read without any fear of withdrawing his mind from the “one thing needful.” Herein, at least, is a certain *Blessing* to be found in reading this Book, according to the express promise at ch. i. 3. Titus i. 1; 2 Tim. iii. 16, 17. *J. F.*

35 Most of us have a general idea, what is meant by believing,

fearing, loving, and obeying; but perhaps we do not contemplate, or apprehend, what is meant by *watching*. . . . He watches for CHRIST, who has a sensitive, eager, apprehensive mind; who is awake, alive, quicksighted, zealous in seeking and honouring Him; who looks out for Him in all that happens, and who would not be surprised, who would not be over-agitated, or overwhelmed, if he found, that He was coming at once. . . . CHRIST is behind this heavenly framework; earth and sky are, but a veil between Him and us: the Day will come, when He will rend that veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. xiv. 37; S. Matt. xxiv. 13; 1 Cor. xvi. 13; 2 S. Pet. iii. J. H. Newman. (Serm. on text.)

Isaiah saw GOD on His throne; and the Seraphims stood upon it, each of them covering his face with two wings, and his feet with two wings; his face, keeping us from the secrets of God's Eternal predestination in the beginning; his feet, not disclosing, when He will come to judge the world in the end. Isa. vi. 2; Ex. xxv. 20. Dean Boys. (Expos. of the Dominical Ep. &c. 2nd S. Advent.)

Ut semper Diem observemus, dum semper ignoramus. That so, being always ignorant of the Day, we may always be on the look out for it. Tertullian. (De Animâ. ch. 33.)

There is nothing more certain than death; nothing more uncertain, than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time, or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better. 2 S. Pet. iii. 10—14. Arthur Warwick. (Spare Minutes.)

36 *Coming suddenly.*—This danger of sudden death is sufficient to make us distaste all the delights of the earth. Death is therefore uncertain, that thou shouldest be ever certain to despise this life, and dispose thyself for the other. Thou art every hour in danger of death, to the end that thou shouldest be every hour prepared to have life: what is death, but the way unto Eternity? Deut. xxxii. 29; Ps. xxxix. 5; xc. 12. Bp. J. Taylor. (Contemplations of the State of man. c. 7.)

Are not our true senses as much oppressed with the clog of this "body of sin," as our vital senses are by *sleep*? Prov. vi. 9, 10; Rom. vii. 24; Eph. v. 14. *Bonnell.*

37 Since our LORD said unto S. Peter, in the presence of the other Apostles, "I will give unto *thee the keys* of the kingdom of heaven," it might be supposed, and we know, it has been more than supposed, that S. Peter was to be, by a personal prerogative, the *porter*, whose duty it was to *watch* over the Church. But our LORD, in His foreseeing wisdom, anticipates and obviates any such supposition by immediately delivering the same charge and injunction to the eleven—"Watch *ye* therefore." Now this exactly accords with the mode, in which the Power and Ministry of Absolution was conferred by our LORD; that is, first on Peter, individually; then on the other Apostles, in common. Peter was then *Primus*; but inter *pares*. Conf. S. Matt. xvi. 19 with xviii. 19; and S. John xx. 22, 23. *J. F.*

When GOD speaks to thee by the preacher, say not, as the elders said to Judas, "What is that to us?" He speaks to *all* at once. The Spirit speaks indifferently to *all*. Especially in the doctrine of faith and repentance, without which is no Salvation, thou, that hast a soul to save, as well as others, must have an ear to hear, as well as others, and a tongue, as well as they, to ask, *et quid faciemus*? "and what shall *we* do?" . . . Hath Isaac but one blessing? and hath Jacob gotten that? Esau will not rest so, but will cry, *mihi quoque*; "Bless me, also, Oh, my Father!" Acts xx. 31; Col. i. 28. *Dr. Richard Clerke.* (Serm. on S. Luke iii. 14.)

Men hear these as general discourses, and let them pass so; they apply them not; or, if they do, it is readily to some other person. But they are addressed to *all*, that each one may regulate himself by them: and so these Divine truths are like a well drawn picture, which looks particularly upon every one, amongst the great multitude, that look at it. xiv. 19; Acts xx. 31; S. James i. 19. *Abp. Leighton.* (Comment. S. Peter. Ch. iii. 8.)

It is great folly for a man to live in such a state, as he would not dare to die in. *S. Augustine.*

Fide Deo; dic sæpe preces; peccare caveto;
 Sis humilis; pacem dilige; magna fuge.
 Multa audi; dic pauca; tace abdita; scito minori
 Parcere, majori cedere, ferre parem.
 Propria fac; persolve fidem; sis æquus egenis;
 Parta tuere; pati disce; *memento mori.*

(?)

CHAPTER XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put *Him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on His head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

3 *In the house of Simon, the leper, &c.*—All association therefore with wicked persons is not prohibited, but only all participation

with them in their wicked deeds. S. John xviii. 15; 1 Cor. x. 27; 1 Tim. v. 22. *Zanchius*.

I have always thought there is great difference betwixt keeping company with some men, and *choosing* to do so; for, whilst we live in this world, we must often have to do with the lovers of the world. But, though to be cast by the exigencies of our callings upon bad company, be an infelicity without being a fault, yet certainly to choose such company and prefer it before that of wise and good men, is in a high degree both the one and the other. And, I confess, I cannot think that the proper use of conversation is but to pass away our time, not to improve it. Ps. i. 1; Prov. iii. 31; 1 Tim. v. 13. *R. Boyle*. (Occasional Reflections, s. iv. 15.)

Very precious.—In that they (our offerings) are testimonies of our affection towards GOD, there is no doubt, that such they should be, as beseemeth most His Glory, to whom we offer them. In this respect, the fatness of Abel's sacrifice is commended; the flower of all man's increase, assigned to GOD by Solomon; (Heb. xi. 4; Prov. xxxii. 8;) the gifts and donations of the people rejected, as oft as their affection to GOD-ward made their presents to be little worth (i.e. induced them to offer things of little worth). Deut. xx. 21; 2 Sam. xxiv. 24. *Hooker*. (Eecl. Pol. B. v. c. 79.)

Effice semper id, quod perfectius esse intelligis. Always do that, which you consider to come nearest to perfection. Eecl. ix. 10; S. Matt. ii. 11; v. 48; 1 Cor. xii. 31. *Theresa Sanchez*.

4 *This waste*.—The things, which are the brightest ornaments of human nature and which alone constitute its very glory, are holiness, piety, and faith; and these are treated, as if they were the most despicable and ignominious things in the whole world. . . We have long since lost the true names of things: candid simplicity of manners is despised, as rusticity; lively religion is called the delirious dream of superstitious notions; and gentleness, dulness and stupidity: while pride has usurped the name of magnanimity; and craft, that of wisdom. Thus we turn true glory into shame, and shame into glory. Ps. xv. 4; Isa. v. 20; xxxii. 3—5; Phil. iii. 19. *Abp. Leighton*. (Medit. on Isa. iv.)

What strange infatuation does sin bring upon men! We may observe of the Jews, that they repined not to sacrifice the dearest of their children to Moloch; and yet they thought a lamb of their flock too much for God Almighty. Deut. xii. 31; Mal. i. 6, 7, 13, 14. *Dean Young.* (Serm. on S. John xv. 22.)

5 The children of this world are marvellous cunning and close, to carry things fair in outward show, so far as to hold up their credit with the abused multitude, and to give a colour to the cause, they manage, be it ever so bad . . . partly by wresting the most innocent speeches and actions of those, that are otherwise minded; than themselves are, to an evil construction . . . gaining reputation to themselves and their own party with fair speeches and specious pretences—the glory of God, the reformation of abuses, and the like. 2 Sam. xv. 3, 6; Rom. xvi. 18; Gal. vi. 12. *Bp. Sanderson.* (Serm. on S. Luke xvi. 8.)

6 And JESUS said, Let her alone; why trouble ye her? she hath wrought a good work on Me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always.

8 She hath done what she could: she is come aforehand to anoint My Body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

6 We ought to look, not to Judas on earth, who disliketh, but to CHRIST in heaven, who approveth; to know, that that, which in Judas' divinity is *perditio, waste*, in CHRIST's divinity is *bonum opus, a good work*; in regard therefore of our own duty, to be resolute with the Apostle, *Quod facio, hoc et faciam*, "What I do, that I will do;" in respect of misconstruction, "It is to me a very small thing, that I should be judged of

you;" (1 Cor. iv. 3;) because we may truly say and in the sight of God, "as deceivers, and yet true;" or with Mary Magdalene, as *wasters, yet well-doers*; assuring ourselves that it is well done and shall be both commended on earth and rewarded in heaven; on earth, for posterity shall better like of the shedding, than of the sale, of this ointment; in heaven, for the day shall come, when all perverse judgments shall have judgment against them; and Mary Magdalene shall look cheerfully on Him, on whom she bestowed it, and Judas ruefully behold Him, from whom he sold it. 1 Sam. ii. 2—9; 2 Cor. v. 12—16; vi. 8. *Bp. Andrewes.* (Serm. on S. Mark xiv. 4—6.)

A good work.—*Affectus tuus operi tuo nomen imponit.* It is thy motive, which determines the character of thy work. 1 Cor. xiii. 1—3. *S. Ambrose.*

7 *The poor shall never cease out of the land.* (Deut. xv. 11.)—Why? because the ceasing of poverty would be taking the weight off the great (political) machine (necessary to keep it in motion); and because the ceasing of the poor would be the annihilation of all the instrumental agency, subserving to civil comfort. Is not, then, such an appointment worthy of eternal Wisdom? With what just and gracious fitness is the subsequent Command further given! How becoming the source of goodness and happiness; "Therefore I command thee," &c. In no instance is the language more authoritative; as if He had said, "The existence of poverty is My direct and special appointment, as being indispensable to your civil welfare. Therefore, on the fairest principle I enjoin a just acknowledgment of that benefit. You are to be the daily objects of My bounty; and the chief of that bounty shall be conveyed to you through the instrumentality of the poor. You owe Me a return for this bounty; and they, who are My instruments in *giving*, are My appointed agents for *receiving*." Prov. xiv. 31; xxii. 2; Amos viii. 4. *Alexander Knox.* (Correspondence with Bp. Jebb. Letter 10.)

God hath no need of you to feed the poor, no need of the widow to feed Elias; He could still have fed him with ravens. . . . He could have created sufficient for all men; or so few men, as all should have been sufficient for them. He would not; He

ordered there should be ever "poor in the land." (Deut. xv. 11.) Why? to prove them, and to prove you by them; that He, which feedeth you, might feed them by you; that your superfluities might be their necessities; that they of their patience in waiting, and you of your liberality in supporting, might both together of Him, that made you both, receive a reward—they with you, in your bosoms there, as here; a good sight in heaven, and a good sight in earth. (S. Luke xvi. 23.) For, sure, there shall never be a rich man in heaven, without a Lazarus in his bosom. Therefore we have need of them, as they have need of us; yet, that, we make theirs, remains ours still. 2 Cor. ix. 6—10; Heb. xiii. 1, 2. *Bp. Andrewes.* (Spital Sermon on 1 Tim. vi. 17—19.)

The love of gain, which is "the root of all evil," and which occasioned the greatest sin, that was ever committed in the world, is here (1 Tim. iv. 8) made to bring forth fruit unto godliness and becomes the occasion of the greatest good, that can betide us. For, as Judas for love of gain sold CHRIST, so here by the love of gain we are taught to redeem CHRIST again. Ps. cxii. 9; S. Luke xvi. 9. *J. Hales.* (Sermon on 1 Tim. iv. 8.)

Cum cunctis elementa Deus donaverit æquè,
 Effigiem cunctis indideritque Suam;
 Cum cunctis æquè vox sit data mensque; Redempti
 Cum fuerint pretio dives inopsque pari;
 Denique cum cœli sit spes æqualis utrique;
 Noluit hos *opibus* cur Deus esse pares?
 Scilicet ut cœli Regnum lucretur uterque,
 Dum patitur pauper, dives eumque juvat.

S. Luke xvi. 9. *Billius.* (Anthol. Sacra. 94.)

Me ye have not always.—Fear not, O! Bride, nor despair; think not thyself contemned, if thy Bridegroom withdraw His face awhile. All things co-operate for the best; both from His absence and His Presence thou gainest light. He cometh to thee, and He goeth from thee; He cometh to make thee console; He goeth to make thee cautious, lest thy abundant consolation puff thee up. He cometh, that thy languishing soul may be comforted; He goeth, lest His familiarity should be contemned: and being absent to be more desired, and being

desired to be more earnestly sought; and being long sought to be more acceptably found. vi. 48; S. Luke xxiv. 28, 29, 31.

Autor Scalæ Paradisi.

Our LORD said to His mother at the marriage feast in Cana of Galilee, "Mine hour is not yet come." His mother said unto the servants, "Whatsoever He saith unto you, do it." (S. John ii. 4, 5.) Our LORD's dealings with His Church may be mysterious; *Me ye have not always*. Nevertheless, our duty towards Him is plain. *Ye have the poor with you always*. Under all doubts and perplexities of mind the surest relief is to be found by increasing our diligence in known and certain matters of duty. Let us abound more in works of charity to CHRIST's poor; and, "whatsoever He saith unto us," let us give more earnest heed, that we "do it." Comfort, in this way, is sure to come to our souls, sooner or later; and, supposing it should never come, yet are we safe: for "by faith we stand." Deut. xxix. 29; Ps. xlvii. 2. *J. F.*

The temper of thy soul will be, like its partner, subject to vicissitudes. Ps. xxx. 6—8; Phil. iv. 12. *Bp. Hall.*

8 *She hath done what she could.*—Though charity consists of *benevolentia*, as well as *benevolentia*, good deeds, as well as good will, yet there is a dispensation allowed for want of good deeds, if a man have a good will. So that, although God hath dispensed His temporal blessings unequally, yet the spiritual He will have common unto all. 2 Cor. viii. 12. *Bp. Lake.* (Serm. on S. Matt. xxii. 34—40.)

9 Alas! Eternal glory is far above the reach of our endeavours and our deserts, and yet, if we aspire not to it, and strive not for it, in vain do we expect it; but, if we faithfully do what in us lies, and our endeavours strain themselves to their utmost, God mercifully allows the will for the effect; measures our performances by what they aimed at, and favourably accepting what we *can* do for what we *should* do, He supplies the imperfections of our faint, but yet aspiring, attempts, by stooping condescensions; and what our endeavours want of reaching up to, His grace and acceptance brings down. Piety is the condition, though not the price, of heaven; and, like the wedding garment in the parable, though it give us not a right to the

Beatific feast, is yet that, without which none shall be admitted, as a duly qualified guest. For though we cannot reach heaven by our good works, we shall not obtain it without them. 1 Chron. xxix. 3—9; Ps. ciii. 14; S. Matt. xxvi. 37—40. *R. Boyle.* (Occasional Reflections. S. i.)

Come aforehand.—She has done now, what after My death would not be in her power; for I shall rise, before her anointing find Me. *Isid. Clarius.*

Our LORD's Burial doth countenance and commend unto us those seemly respects, those offices of humanity, which all civil people have consented to perform towards the bodies of our brethren departed from us; in decently laying up their remainders; securing them from offence and disgrace; showing by our best regard to what is left of them the good-will we bare them living; the good hope we have of them dead; as expecting to recover that *depositum*, so carefully laid up by us. We see our SAVIOUR was not unconcerned herein; and did commend to the everlasting esteem of posterity the pious respect of that good woman, who spent the precious ointment upon Him, as having reserved it for His Burial. Gen. xxiii. 3, 4, 6; 1. 25, 26; 1 Kings xiii. 31. *Dr. Barrow.* (Expos. of the Creed.)

The Persians, the Indians, Scythians, Thracians, Sarmatians, the race of the Moors, and the inhabitants of the British isles celebrate a deed, performed in a private family in Judea by a woman, that had been a sinner. *S. Chrysostom.* (Homil. in loco.)

It may bring no small authority to the predictions of the New Testament that, when divers of them were made, there appeared no likelihood that they should ever be made good. When a poor Virgin, that was betrothed to a carpenter, confidently pronounces that "all ages should call her Blessed," what probability was there, that what she said would ever come to pass? And when another private woman, then living in a village, had it foretold her, that a censured action of hers should be reported, *through the whole world*, to her praise, what sober man, that were not a prophet, would venture to lose his credit, by making such a promise? And therefore since we see such unlikely predictions actually accomplished, it may well con-

vince an unbiassed man, that the authors of them were really endowed with a true prophetic spirit; and that the events, by that foretold, were not effects of chance or policy, but of Divine Providence. (Refer to x. 33, *P. Skelton*; xiii. 10, *Bp. Hurd.*) *R. Boyle.* (The Christian Virtuoso. Part 1.)

For since good men, while they are alive, have their "conversation in heaven;" when they are in heaven, it is also fit that they should in their good names live upon earth. And, as their great examples are an excellent sermon to the living, and the praising them, when envy and flattery can have no interest to interpose, as it is the best and most vigorous sermon and incentive to great things; so to conceal what good God has wrought by them is great unthankfulness to God and to good men. Acts ix. 36, 39; Heb. xi. 2, 39; xiii. 7; Eccclus. xlv. 1—15; Ps. cxii. 6. *Bp. J. Taylor.* (Sermon preached at the Funeral of Abp. Bramhall.)

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

12 And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

13 And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?

15 And he will show you a large upper room furnished *and* prepared : there make ready for us.

16 And His disciples went forth, and came into the city, and found as He had said unto them : and they made ready the passover.

10 I know, that, at the very hearing of this your hearts rise up in detestation of the cursed covetousness of *Judas*, that ever he should suffer himself to be tempted by so base a reward, as a few shillings were, (Ex. xxi. 32 ; Zech. xi. 13) to betray Him to death, who was infinitely more worth, than heaven and earth. Why, the case is yours : nay, wonder not at it. Have you not dealt very injuriously with GOD and CHRIST, and set Him at nought for a little gain, for some vanishing delight, for compliance' sake, for the fickle favour of men ? Yea, very feathers and empty nothings have weighed down the scales with you against GOD. 2 Kings viii. 13 ; Isa. lii. 3. *Bp. Hopkins.* (Serm. on Ps. xix. 3.)

They were glad.—(Conf. S. Matt. xxvii. 4.) It is strange, we should not see the folly of putting ourselves in the power of others for much the greatest part of our happiness ; though we cannot help knowing that naturally they are more disposed to counteract it, and want to be pleased and humoured themselves, as much as we do. 2 Sam. xviii. 13 ; Isa. lvi. 11. *Adam.* (Private Thoughts. c. 4.)

Christian, rejoice ; for you have got the best in this bargain between your enemies. What Judas sold and the Jew bought, belongs to you. For CHRIST is ours ; and not the property of the Jews, who bought Him. S. Matt. xxi. 43 ; Rom. xi. 11. *Ludolphus.* (Vita Christi. in loco.)

Of all the arguments, in favour of Christianity, none strikes me with greater force than this, drawn from the history of Judas ; especially when I consider that the Jewish priests and Rabbis, might, on looking into the prophecies, so easily have seen that the Messiah must have come at the time CHRIST appeared, and must have been sold, betrayed, and put to death, precisely at the time and in the manner He was. That these wise and

learned men should directly against their own intention have been, by their plotting and bribing for His destruction, the chief instruments to prove CHRIST the Messiah hath something in it very astonishing; something, that cannot be rationally traced up to any other cause, but that over-ruling Providence, which dictated the prophecies, and was concerned to see them fulfilled. Had not king Herod and Pontius Pilate, "with the Gentiles and the people of Israel, taken counsel together against the LORD and against His CHRIST," and had He not been sold to them exactly for "thirty pieces of silver," the prophecies of David (Ps. ii. 1, 2) and Zechariah (xi. 12) must have been false. . Had they paid Judas in gold, or given him one piece more or less, they might afterwards have proved JESUS not to be the Messiah. Ps. ix. 15. *P. Skelton.* (Serm. on S. Mark xiv. 43—45.)

- 12 *We go and prepare, &c.*—This last week of Lent Christians have been used to call the Holy and Great Week, or the Passion Week, and more solemnly to observe it, than any of the rest before. For in it the Church doth commemorate and represent unto us for our greater humility and devotion, first, the traitorous conspiracy of the Jews with Judas to betray CHRIST unto His death, as upon the Wednesday before Easter; then, the Institution of CHRIST's Blessed Supper, and the washing of His disciples' feet, as upon Maundy Thursday (*à Mandato, Command*; S. Matt. xxvi. 26; S. John xiii. 14.) Next, the very Cross and Passion of our SAVIOUR, His precious Death and Burial for us all, as upon Good Friday; and His rest within the grave and His descent also into hell, as upon Easter Even. And all these *in tempore suo*, in their own proper times and seasons, upon the very days, when they were done and became the great and high mysteries of our Christian religion: which is the reason, why these days are here and elsewhere ranked among the Holy-days of our Church, and a special service appointed for them; as also, why all the Wednesdays of the year have been heretofore, (Const. Apost. L. 8,) and why the Fridays and Saturdays of every week besides are now continued and made common days of abstinence and prayer. It must ever be remembered that the intent of the Church in

the celebration of these, her holy solemnities, is not only to *inform* us in the mysteries, which are commemorated, but also, and that chiefly, to *conform* us thereby unto Him, who is our Head and the substance of all our solemnities whatsoever; and that, if we be not thus affected with them, we can neither approve ourselves to be His followers and servants, nor any lively members of His Church. *Bp. Cosin.* (Private Devotions on the Collects throughout the year.)

If we look into Holy Scripture, we may find God Himself a pattern of deliberate preparations. . . He would not have so much, as the room unprovided, teaching us that in Sacred things there should be first a preparation, before a celebration. Ex. xii. 3—11; Josh. iii. 5; v. 15; Eccl. v. 1; 1 Kings vi. 7. *Bp. Reynolds.* (Medit. on the Holy Sacrament, &c. Ch. 18.)

The Passover.—Many ways was CHRIST our blessed SAVIOUR, a “corner-stone;” among others, especially in this, saith S. Jerome, *Quando Agnum cum Pane conjunxit, finiens unum, inchoans alterum, utrumque perficiens in Semet-ipso.* Our chief corner-point was this, when He joined the Lamb of the Passover with the Bread of the Eucharist, ending the one and beginning the other, recapitulating both Lamb and Bread in Himself; making that Sacrament (by the very institution of it) to be, as it were, the very corner-stone of both the Testaments. No act then more fit for this feast (the feast of the *Passover*) than that act, which is itself *the passage over* from the Old Testament to the New: no way better to express our thanks for this corner-stone than by the Holy Eucharist, which is itself the corner-stone of the Law and the Gospel. 1 Cor. v. 7. *Bp. Andrewes.* (Serm. on Ps. cxviii. 22.)

13 Easter furnisheth the most solemn day for Baptism, at which time likewise the Passion of the LORD, into which we are baptized, was finished. Nor would any one interpret it unsuitably, as a figure, that, when the LORD was about to keep His last Passover, in sending His disciples to make ready, He saith, *Ye shall find a man bearing water.* He sheweth the place for celebrating the Passover by the sign of water. . . . But moreover when Jeremiah saith, “And I will gather them from the uttermost parts of the earth on an Holy day,” (xxxii.

8,) he signifieth the day of the Passover, and that of the Pentecost, which is specially a Holy day. But every day is the LORD's: every hour, every season, is meet for Baptism. *Si de solennitate interest, de gratiâ nihil refert*; if there be a difference, as touching its solemnity, there is none, as touching its grace. Rom. vi. 3—11. (See at S. John ii. 6.) *Tertullian*. (De Baptismo, s. 19.)

Upper room.—The Priest prepares the souls of the brethren, when he says *Sursum corda*; "Let us lift up our hearts." S. *Cyprian*.

Certainly, at that hour, when we are to receive the most dreadful Sacrament, it is necessary to lift up our hearts to God and not to have them grovelling upon the earth. For this purpose the Priest exhorts all to leave all cares of this life and domestic thoughts, and to have our hearts and minds in heaven upon the Lover of mankind. The people then answer, "We lift them up unto the LORD," assenting to the Priest's admonition. And it behoves us all to say it seriously; for, as we ought always to have our minds in heaven, so especially at that hour we should more earnestly endeavour it. S. John vi. 34; Rev. xxii. 20. *Bp. Sparrow*. (Rationale on the Common Prayer.)

"Whosoever is the carcase, there be the eagles." The carcase is CHRIST'S Body; us He calleth the eagles, to declare, that whosoever will approach near to that Body must mount aloft. *Aquilarum enim, non graculorum, hæc est mensa*; for this is a banquet for eagles, that soar on high, not for jays, that keep to the ground. Phil. iii. 20; Col. iii. 1—5. S. *Chrysostom*. (Hom. 24, in 1 Cor. x.)

15 The word *prepared* is not superfluous. It alludes to the manner of making the room ready for the celebration of the Passover, which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety. As the time perhaps was short, and the two disciples might better attend to other parts of their office, the care of searching the room was providentially superseded, as our LORD intimates by this word. The room, into which they were conducted, was not only *furnished* with necessary accommodations, but *prepared* according to the

ritual. And no wonder that S. Mark from the mouth of S. Peter, who found it so, relates the circumstance. But the obscurity of it to those, who were not versed in Jewish affairs, (which probably made some copyists leave out the word *prepared*, as a gloss upon the preceding) would induce S. Luke (xxii. 12) to pass it over. S. Mark, in turn, omits a particular mentioned by S. Luke; that is *the names* of the two disciples, sent on this errand. This he did, because S. Peter was one of them. The variations of the Evangelists carry a plain reason generally with them. *Dr. Townson.* (Discourse iii. s. iv. 4.)

17 And in the evening He cometh with the twelve.

18 And as they sat and did eat, JESUS said, Verily I say unto you, One of you which eateth with Me shall betray Me.

19 And they began to be sorrowful, and to say unto Him one by one, *Is it I?* and another said, *Is it I?*

20 And He answered and said unto them, *It is one* of the twelve, that dippeth with Me in the dish.

21 The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

17 In the *evening*, when the stillness of the night invites to solemn thoughts, after we have collected our straggling ideas and suffered not a reflection to stir, but what either looks upward to God, or inward upon ourselves, upon the state of our minds; then let us scan over each action of the day, fervently entreat God's pardon for what we have done amiss, and the gracious assistance of His Spirit for the future; and, after having adjusted accounts between our Maker and ourselves, commit ourselves to His care for the night. Gen. iii. 8; Ps. iv. 9; cxxxii. 3. *Jer. Seed.* (Serm. on Rom. xii. 12.)

Our LORD JESUS on that evening gave us the example of five great virtues; that is, of humility, in washing their feet; of

love, in the Sacrament of His Body and Blood, and in the discourse, which is filled with precepts of love; of patience, in bearing with His betrayer, and with those many revilings, when He was taken and carried away as a thief; of obedience, in going to suffering and death at the command of His FATHER; of prayer, in praying three times in the garden. Let us strive to imitate Him in these virtues. S. Matt. xi. 29; 1 S. Pet. ii. 21; Rom. viii. 29. *Card. Bonaventura.* (Life of CHRIST, ch. 57.)

With the twelve.—The Angel fell; did he defile heaven? Adam fell; did he defile Paradise? One of the sons of Noah fell; did he defile the habitation of the just? Judas fell; did he defile the company of the Apostles? v. 3; Obad. 7; 1 S. Pet. ii. 8. *S. Augustine.*

18 *As they sat.*—What need these nice disputes about our posture at the Holy Communion? We *sit* at God's Table, though we *kneel* in the Church? The favour and the privilege He grants us is that of acceptable guests, who have leave to sit in His Presence, and at meat with Him. It is our souls, that *sit*! Well may our bodies be "as they, that *serve*." The Table, which we call the Holy Altar, is but a shelf of wood: God's Table is a spiritual thing; it implies privilege, and favour, and honour, and freedom; and those, that are admitted to this Divine feast, *sit* at His Table, whatever postures their bodies be in. . . . While we *sit* with the Church Triumphant, well may we be content to *kneel* with the Church Militant. Eph. ii. 6. *Bonnell.* (Life, p. 166.)

One of you, which eateth with Me, &c.—'Tis not so much a man's outward condition, as his inward disposition and temper of mind, that makes temptations either to sin, or discontent, prevalent, or unsuccessful. . . . Whilst young Joseph was chaste in Egyptian Potiphar's house, his eldest brother Reuben was incestuous in good Jacob's, (Gen. xxxix. 35,) whose family was then the visible Church of God; and Lot, who was chaste and temperate in Sodom itself, was drunk and committed incest in a cave; so much more does the success of temptations depend upon the temper of man's mind, than upon the place he lives in. *R. Boyle.* (Occasional Reflections. s. iv. disc. 3.)

19 *Sorrowful*.—There is a tenderness of sense in conscience. It is altogether as nice, delicate, and tender in feeling, as it can be perspicacious and quick in seeing. For conscience is still called and accounted the eye of the soul; and how troublesome is the least mote, or dust, falling into the eye! and how quickly does it weep and water, upon the least grievance that afflicts it! S. Matt. vi. 22. *Dr. South*. (Serm. 2 on 1 S. John iii. 21.)

And to say unto Him.—Read not books alone, but men; and amongst them chiefly thyself: if thou find anything questionable there, use the commentary of a severe friend, rather than the gloss of a sweet-lipped flatterer. There is more profit in a distasteful truth, than deceitful sweetness. Prov. xxvii. 5, 6; Ps. cxli. 5; 2 Cor. ii. 4. *F. Quarles*. (Enchir. Cent. ii. 43.)

“Communing with your own heart” is a *sine quâ non*, a duty, or a matter, without which we can neither bear any condition, as we should, nor perform any duty, as we ought. As a golden thread was to be twisted with every twine and thread of the ephod and breastplate, or it was not rightly made; so, if this action of communing with our own hearts be not entwisted with every one of our actions, we can neither undergo anything, nor perform anything, as becomes us to do. Prov. iv. 20—27. *Dr. Lightfoot*. (Serm. before the House of Commons, on Ps. iv. 44.)

When GOD at the first day of judgment arraigned Eve, she transferred her fault on the serpent, which beguiled her. (Gen. iii. 13.) This was one of the first-fruits of our depraved nature. But, ever after, regenerate men in Scripture, making the confession of their sins (whereof many precedents) cast all the faults on themselves alone. 1 Chron. xxi. 1, 17. (Refer to i. 5. *Bp. Sparrow*.) *Th. Fuller*. (Scripture Observations. p. ii. 6.)

20 Those injuries go nearest us, that we neither deserved, nor expected. Ps. xli. 9; lv. 22; Isa. i. 3. *Palmer*. (Aphor. 48.)

21 The Greek word, rendered *goeth* (ὑπάγει), signifies properly *se subducere*, to withdraw himself. CHRIST used the same word (S. John viii. 22), when He spake of His going to Heaven; as if the Cross was as much desired by CHRIST, as Heaven itself. S. Luke xii. 50. *Edw. Leigh*.

"As it is written of Him." "As it *was* determined." (S. Luke xxii. 22.) GOD'S Word and GOD'S Counsel always go together. The Counsel *was*; the Word *is*: the one, written in time; the other, decreed from all eternity. Ps. lxxxix. 34; Isa. lv. 10, 11. *J. F.*

GOD can so use evil instruments, that the work, done by them, being a sin, shall nevertheless be in Him a good work; because He knows how to use evil instruments well. If it be alleged, that GOD willeth no wickedness (Ps. v. 5) we must know that GOD'S will is two-fold, general and special; *general*, whereby GOD willeth and decreeth that a thing shall be, and by this kind of will He may be said to will sin; and that, without sin. For, though He decree it thus, He doth not instil wickedness into the heart of any sinner, and His decree is only for a most excellent end. *Bonum est, ut sit malum.* (S. Augustine. Enchir. ad Laur. c. 101.) In regard of GOD, which decreeth it, it is good that there should be evil. Now the *special* will of GOD is that, whereby He willeth any thing in such manner, that He approveth it and delighteth in it; and thus indeed we cannot say without blasphemy that GOD willeth sin. Rom. ix. 14—24. *Wm. Perkins.* (Expos. of the Creed.)

He predicts the punishment; if haply such a denunciation might reclaim the man, who was lost to all sense of shame. Amos iv. 6—12. *Bede.*

Woe to that man, &c.—But as yet, it seems, he was not totally abandoned to the devil, who had only permission to make that black and dire proposal to him; after which our SAVIOUR attempts by the most pathetic persuasions to prevent his compliance (xiv. 21): notwithstanding which, the wretch, being still enticed by his own covetousness to listen to that horrid suggestion, our SAVIOUR, having marked him out for a traitor by giving him the sop, it is said again that "Satan entered into him;" and upon this second entrance our SAVIOUR gives him up, as desperate; for "That, thou doest," saith He, "do quickly." (S. John xiii. 27.) As much as if He had said; "Now I find, that the devil has the full possession of thee and that henceforth there remains no more hope of reclaiming thee; go therefore and despatch thy wicked purpose as soon, as thou

pleasest." So that now, it seems, he was entirely delivered up to the devil; who thereupon immediately hurries him to the execution of his black design. S. Matt. xii. 45; S. James i. 14, 15; Isa. i. 5. *Dr. J. Scott.* (Christian Life. P. ii. c. 7.)

Good were it for that man, &c.—Although, perhaps, metaphysically considered, it is better to be wretched, than not to be at all; yet certainly in a natural and moral sense it is not so. . . . Creation frees us not from so great an evil, neither confers upon us so great and inestimable benefits, as Redemption doth. Alas! what torture, or vexation, is it to mere nothing, that it must eternally remain so? Will not this be the hearty desire and wish of all the damned wretches in hell? Would they not account it a kind of salvation to be annihilated; that their souls and bodies might fall asunder and flit away into nothing, so that they might escape the everlasting residue of their torments? Gen. iv. 13; Isa. xxxiii. 14; Rev. ix. 6. *Bp. Hopkins.* (Serm. on 1 Cor. vi. 19, 20.)

Oh, terrible, horrible Eternity! Woe to us, and Eternal woe! Woe to us, that we are born! Woe to us, that we are unable to die! We live an Eternal death! We faint, we languish, and last for ever, in spite of it; for our death terminates no death; our end has no end: it was only a moment that we felt pleasure; our torments last eternally! ix. 43—49; Heb. xi. 25. *S. Augustine.*

22 And as they did eat, JESUS took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is My Body.

23 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it.

24 And He said unto them, This is My Blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

22 Sacraments should of all men be admired and honoured; not so much respecting the service, which we do unto GOD in receiving them, as the dignity of the sacred and secret gift we thereby receive from GOD. They are the visible signs of invisible graces, which indeed is the very end these heavenly mysteries were instituted for; they are the powerful instruments of GOD to eternal life: for, as our natural life consisteth of the union of the body and soul, so our life supernatural in the union of the soul with GOD. His Flesh is meat, His Blood is drink, not by surmised imagination, but truly; even so, truly, through faith, we perceive in the Body and Blood, Sacramentally presented, the very taste of eternal life. S. John vi. 47—59. *Dean Colet.* (Order of a Christian life.)

CHRIST hath ordained the Sacraments, that by them He might set before our eyes the mysteries of our salvation, and might more strongly confirm the faith, which we have in His Blood, and might seal His grace in our hearts. As princes' seals confirm and warrant their deeds and charters, so do the Sacraments witness unto our conscience that GOD's promises are true and shall continue for ever. Thus doth GOD make known His secret purpose to His Church; first, He declareth His mercy by His Word; then He sealeth it and assureth it by His Sacraments: in the Word, we have His promises; in the Sacraments, we see them. . . . The signification and the substance of the Sacrament is to show us, how we are washed with the Passion of CHRIST, and how we are fed with the Body of CHRIST. The holy Ministry of the Church standeth in setting forth the mystery of our Salvation, both by preaching of the Word of GOD, and by the due and reverend ministrations of the Sacraments. . . . The value, or worthiness of the Sacrament dependeth not of man—(i.e. who administers it)—but of GOD. Man pronounceth the Word; but GOD settleth our hearts with grace. Gen. ix. 8—17; xvii. 10, 11; Ps. cxi. 9; Eph. i. 13, 14. *Bp. Jewel.* (A Treatise of the Sacraments.)

As they did eat.—All, or the greater part, of the institutions and ceremonies, practised among Christians, as the whole frame of government in their Churches, seem to have been drawn from, or according to, the pattern of GOD's ancient Church; Chris-

tianity not affecting novelty, or difference from that, but, so far as it consisted with its main design of reforming men's minds, and promoting the spiritual service of God, and suited with reason or expediency, endeavouring conformity to it and resemblance thereof. S. Matt. xviii. 16; Heb. v. 1—4. *Dr. Barrow.* (Expos. of the Creed.)

The people of God under the Law by His own appointment, had CHRIST and His death represented and typified to them every day in the year, by having two lambs offered up for a burnt-offering. (Ex. xxix. 38; Numb. xxviii. 3; S. John i. 29.) . . . Upon the Sabbath day, there were two more added. (Numb. xxviii. 9.) . . . Every one of those lambs had a meat and a drink-offering to attend it; a meat-offering, made of flour, and a drink-offering of wine; which are both the same elements, which CHRIST Himself instituted to signify His Body and Blood. And, besides these, the High Priest was to set the Shew-bread upon the Holy table and to put frankincense thereon, (Lev. ii. 4, 5, 9, &c.; Ex. xxv. 30,) the bread consisting of twelve loaves, or cakes (according to the number of the tribes of Israel and of CHRIST's Apostles) was set upon the table in two rows; which might put us in mind of the two natures in CHRIST, "the Bread of Life, which came down from heaven." (S. John vi. 33, 35.) In Hebrew, this is called "the bread of the face," because it was set before the face of God continually, (Ex. xxv. 30,) as CHRIST "continually appeareth in the presence of God for us." (Heb. ix. 24.) Pure frankincense was laid upon the bread, to be to it for a memorial, as the Hebrew words signify, to call to remembrance the offering made by fire unto the LORD; that is, the death of CHRIST, typified by all such offerings, (Lev. ii. 4, 5, 9, &c.,) by virtue whereof, God smells a sweet savour and accepts of the sacrifices and services, we offer and perform to Him. (1 S. Pet. ii. 5.) And all this was to be done, the bread to be eaten, the frankincense burnt, and new put in their places, every Sabbath day throughout the year; that upon that day especially men might be put in mind of their SAVIOUR and accordingly act their faith on Him for their pardon and acceptance with God. . . . All these ways are now laid aside,

and only this one Sacrament of His last Supper, instituted by Himself, in the room of them. This is now our Christian Shew-bread, whereby we "Show the LORD's Death, until He come." (1 Cor. xi. 26.) This is our burnt-offering, our sin-offering, our trespass-offering, our thank-offering, our meat-offering, our drink-offering, and all the offerings, required of us, whereby to commemorate our Blessed SAVIOUR, and what He hath done for us: and therefore, as the Jews were punctual and constant in observing all things, prescribed to them, for the same end we ought certainly to do this, as often, as we can; this one thing, which answers the end of all their offerings, and yet hath neither the trouble, nor the charges, nor the difficulty of any one of them. S. Matt. xi. 29; Heb. viii. 11, 12; Acts xx. 7; 1 Cor. x. 16. *Bp. Beveridge.* (Serm. on 1 Cor. xi. 26.)

As under the Law a part of some sacrifices was burnt on the altar, and a part was eaten by those, for whom they were offered; so our Blessed SAVIOUR, having offered up Himself on the altar of the cross, as a propitiation for the sins of men, did institute these holy symbols, in place of His Body and Blood; that we by feasting on them might get an interest in that Sacrifice, and be partakers of the atonement, that was made, and the pardon, that was purchased by Him. Ex. xx. 21—23; xxiv. 5, 6—8, 11; 1 Cor. x. 17, 18. *Scougal.* (Serm. on Josh. iii. 5.)

It is worth the noting, that the elements, which we are invited to take, are fruits, which grow out of the earth, to show, that the earth, which was cursed for Adam's sake, is Blessed for CHRIST's sake. As it brings forth thorns and thistles to bring to mind our rebellion, so it brings forth "bread and wine" to call to mind our Redemption. *Bp. Hacket.* (Serm. on S. John vi. 11.)

And not only is the entrance into the Church by a visible sign, but that Body is visible also in the appointed means of sustaining the new Life, especially in that most sacred and sublime mystery of our religion, the Sacrament of the LORD's Supper, the Commemorative Sacrifice of the Body and Blood of CHRIST; in which the action and suffering of our great High Priest are represented and offered to God on earth, as they are continually

by the same High Priest in heaven ; the Church on earth doing after its measure the same thing, as its Head in heaven ; CHRIST in heaven presenting the Sacrifice and applying it to its purposed end, properly and gloriously ; the Church on earth commemoratively and humbly, yet really and effectually, by praying to God (with thanksgiving) in the virtue and merit of that Sacrifice, which it thus exhibits.* Heb. iv. 14 ; xiii. 15 ; Ps. cxlv. 7. *Bp. Phillpotts.* (Charge, delivered to the Clergy of the Diocese of Exeter, 1836.)

- 23 The shedding of His Blood on the cross was, *primum et ante omnia*, of the nature of a price, first, of our ransom from death, due to our sin, through that, His satisfaction ; a price, again, of the purchase, He made for us, through the vale of His merit, which by His Testament is by Him passed over to us. Now then His Blood, after it had by the very pouring it out wrought these two effects, it ran not waste, but divided into two streams (S. John xix. 34,) one into the Laver of the New Birth (our Baptism) applied to us, outwardly, to take away the spots of our sin ; the other into *the Cup of the New Testament in His Blood*, which, inwardly administered, serveth, as to purge and cleanse the conscience from dead works, that so live works may grow up in the place, so, to endue us with the Spirit, that shall enable us with the power to bring them forth. *Hæc sunt Ecclesiæ gemina Sacramenta* ; these are (not two of the Sacraments, but) the two twin Sacraments of the Church, saith S. Augustine. And with us there are two rules. 1. *Quicquid Sacrificio offertur, Sacramento confertur* ; what the Sacrifice offereth, that the Sacrament obtaineth. 2. *Quicquid Testamento legatur, Sacramento dispensatur* ; what the Testament bequeath-

* The Author, having at S. Matt. xxvi. more especially directed the reader's attention to the nature of the holy elements in the LORD'S Supper, has here left that important branch of the general subject untouched, and has dwelt rather on the design of the institution itself. "I wish," (writes Hooker, Eccles. Pol. B. v. S. 67,) "that

men would more give themselves to meditate with silence, *what* we have by this Sacrament, and less to dispute of the manner, *how*." . . . "This Heavenly food was given for the satisfying of our empty souls, and not for the exercising of our curious and subtle wits."

eth, that is dispensed in the holy Mysteries. Titus iii. 5; 1 Cor. x. 16. *Bp. Andrewes.* (Serm. on Heb. xiii. 20, 21.)

They all drank of it.—Bishop Butler thinks (Analogy. P. ii. Ch. 3,) that it “possibly might be intended, that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture.” We can understand, in this view, the emphasis laid on the term *all* (Conf. S. Matt. xxvi. 27), as a timely protest against the denial of the Cup to the Laity. The significant fact that the only one of the Twelve, of whose marriage we are certified in Scripture, is *S. Peter*, bears upon this point (i. 30; S. Matt. viii. 14; S. Luke iv. 40); and we have already ventured a remark of similar import at xiii. 37. (Refer to S. Matt. xxvii. 27. *R. Boyle.*) 1 S. Peter v. 1—3. *J. F.*

24 Think here, Christian, what a stock of obedience and righteousness there is for thee, to answer and to satisfy for thy disobedience and unrighteousness, if thou become a child of the Covenant, as this Blood was the Blood of the Covenant. It is said in Dan. ix. 26 that “Messiah should be cut off, but not for Himself.” *This Blood of the New Testament* was not shed for Himself, but *for many*. And here is enough for every soul, that comes to Him, be they never so many: like the widow’s oil, in the Book of the Kings, there is enough, and enough again, as long as any vessel is brought to receive it. Prov. ix. 1—5; Isa. i. 16—19; S. Matt. xi. 28. *Dr. Lightfoot.* (Serm. on Heb. x. 29.)

The Volume of the Christian Scriptures is entitled *The New Testament*. Use has long reconciled us to this title; but it is to be regretted that it was adopted, as it introduces a new idea, which obscures the subject. For a *testament*, or will, is inapplicable to the Mosaic Covenant, in which no contracting party died; and though, with respect to the Christian Covenant, the meritorious Death of our SAVIOUR may seem to justify the term, it is incorrect, and draws off the mind to a doctrine, which, no doubt, is edifying, but is not that, on which He designed to fix our thoughts, when instituting the Eucharist He said, *This is My Blood of the New Covenant, which is shed for many for the remission of sins*. The word *new* shews that He

designed to contrast, as the author of the Epistle to the Hebrews has done more at length, the blood of goats and calves with His own; by which He obtained Eternal Redemption.
Dr. Macbride. (Diatessaron, Introd. Dissert.)

Let us represent before GOD, the FATHER, the Sacrifice of Atonement, that CHRIST hath made; let us commemorate the pains, which He endured; let us entreat Him, that we may enjoy all the purchase of His Blood, that all people may reap the fruit of His Passion. . . . Let us hold up, as it were, the SON of GOD in our hands, and represent to the FATHER the broken Body and Blood of His only Begotten. Let us set this between the heat of GOD's anger and our souls; let us desire He would have regard to His dearly Beloved: and the LORD cannot turn back our prayers, that press and importune Him with such a mighty argument. (Ps. lxxxiv. 9.) Say therefore to Him, "Behold, O LORD, the Sacrifice of the everlasting Covenant. (Lev. xxiv. 8.) Behold, we lay before Thee 'the Lamb, that takes away the sins of the world.' Is not Thy soul in Him 'well pleased?' Is not His Body as really in the heavens, as the signs of it are here in our hands? Hear, good LORD, the cry of His wounds. Let us prevail with Thee, through the virtue of His Sacrifice. Let us feel, yea, let all the world feel the power of His Intercession. Deny us not, O LORD, seeing we bring Thy SON with us. (Gen. xliii. 3.) Hear Thy SON, O LORD, though Thou wilt not hear us; (Job i. 5; xlii. 8;) and let us and all others know, that He lives, and was dead, and that He is alive for evermore! Amen."

Bp. Patrick. (Mensa Mystica, c. xiv. s. 4.)

In these three things consisted the whole of the Christian Sacrifice, as it was held by the primitive Fathers. They, first offered to GOD of their substance; then they offered their prayers and their praises; and, at the same time, they Commemorated to GOD the Death and Sacrifice of CHRIST, by the merits of which they hoped and they prayed, that both their oblations and themselves might be accepted. . . . This is the whole of the Christian Sacrifice, as the ancients understood it. . . . And these three things our Church observes at this day. . . . We offer up our alms; we offer up our prayers, our praises,

and ourselves ; and all these we offer up in the virtue and consideration of CHRIST'S Sacrifice, represented before us by way of remembrance, or commemoration. Heb. xiii. 15, 16. *Abp. Sharpe.* (Serm. xi. on the Sacrifice of the Mass.)

25 *I will not drink henceforth of this fruit of the vine.* S. Matt. xxvi. 29. Now welcome the bitter cup—the vinegar, and the gall. He teaches us, after the Sacrament, to get more loose than before to bodily delights, and to be better reconciled to hardships and disappointments in them. Ex. xvi. 2, 3. *M. Henry.* (The Communicant's Companion. Ch. xiii.)

He ascends into heaven, to prevent our carnal imaginations from clinging to the earth. And truly, if this Mystery be of Heaven, nothing is more absurd, than to bring down CHRIST to the earth (i.e. by the notion of a corporeal Presence in the Eucharist) since He rather calls us up to Himself above. S. John vi. 63 ; Gal. iii. 3 ; iv. 9. *Calvin.*

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And JESUS saith unto them, All ye shall be offended because of Me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto Him, Although all shall be offended, yet *will* not I.

30 And JESUS saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice.

31 But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

26 That Hymn is called by the Rabbins the "Hallel," and was

from the beginning of Ps. cxiii. to the end of Ps. cxviii., which they cut into two parts; and a part of it they repeated in the very middle of the banquet and they reserved a part to the end. . . . The Hymn, which CHRIST here sang with His disciples after meat, was the latter part; in which, as the Masters of the Tradition observe, these five things are mentioned; the going out of Egypt, as it is written, "When Israel went out of Egypt;" the cutting in two of the Red Sea, as it is written, "The sea saw it, and fled;" the delivery of the Law, as it is written, "The mountains leaped like rams;" the resurrection of the dead, as it is written, "I will walk before the LORD in the land of the living;" and the sorrows of the Messias, as it is written, "Not unto us, O LORD, not unto us." Rev. xv. 3. *Dr. Lightfoot.* (Exercitat. in loco.)

As if many spouts should open into one cistern, so all comforts conspire to meet in the Sacrament of the LORD'S Supper. Nothing less than the actual enjoying of Heaven is above it. The Church, which dispenseth all the mysteries of salvation, can bring forth no better. Ps. xxiii. 5, 6; S. Luke xxiv. 35; Rom. xv. 29; Eph. i. 3. *Bp. Hacket.* (Serm. on S. John vi. 11.)

Though sadness does in some cases become a Christian, as being an index of a pious mind, of compassion, of a wise proper resentment of things; yet it serves but one end, being useful in the only instance of repentance, and hath done its greatest works, not when it weeps and sighs, but when it hates, and grows careful against, sin. But cheerfulness and a festival spirit fill the soul full of harmony; it composes music for Churches and hearts; it makes and publishes glorifications of GOD; it produces thankfulness and serves the end of charity; and, when the oil of gladness runs over, it makes tall and bright emissions of light and holy fires, reaching up to a cloud and making joy round about; and therefore, since it is so innocent, and may be so pious, and full of holy advantage, whatsoever can innocently minister to this holy joy does set forward the work of religion and charity. Rom. v. 11; xv. 9—13; Phil. iv. 4; Rev. xiv. 3. *Bp. J. Taylor.* (Serm. on Eph. iv. 29. P. 2.)

We offer our prayers at this Holy Sacrament, in union with the Sacrifice, Merits, and Intercession of the SON of GOD ; we offer our praises afterwards, when we sing the *Gloria in excelsis*, in union with the Angels, who surround the throne. For, though the Angels are not Blessed, as we, “through the redemption, that is in CHRIST JESUS,” (Heb. ii. 16,) yet they are not without a Blessing from that prolific source of mercy, which Lord Bacon terms, “the perfect centre of all GOD’S ways with His creatures.” “*Angeli, στάσιν ; Sancti, ἀνάστασιν debent Christo Mediatori,*” says an old Father. *J. F.*

Verbum Supernum prodiens,
Nec Patris linquens dexteram,
Ad opus Suum exiens
Venit ad vitæ vesperam.

In mortem à discipulo
Suis tradendus æmulis,
Priùs in vitæ ferculo
Se tradidit discipulis ;

Quibus sub binâ specìe
Carnem dedit et Sanguinem ;
Ut duplicis substantiæ
Totum cibaret hominem.

Se nascens dedit socium,
Convalescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

O salutaris hostia,
Quæ cœli pandis ostium :
Bella premunt hostilia ;
Da robur, fer auxilium !

Uni Trinoque Domino
Sit sempiterna Gloria ;
Qui vitam sine termino
Nobis donet in patriâ.

Thomas Aquinas. (In Off. Corp. Christi.)

27 The High Priest did not use to sleep in the *night*, preceding the great day of Atonement ; so the true High Priest of the New Testament was a stranger to sleep by the cruelty of His enemies, the night, preceding the important day, on which the sins of the whole human race were to be expiated ; that there might be the more exact conformity between the type and the great Antitype. *Rambach.* (Medit. on the Sufferings of CHRIST. P. 1, c. 1.)

30 As the Jews in the enumeration of the times of the night, took notice only of one cock-crowing, which comprehended the third watch, so S. Matthew, to give them a clear information that S. Peter would deny his Master *thrice* before three in the morning, needed only to say that he would do it “before the

cock crew." But the Romans—(for whose special benefit S. Mark's Gospel was written)—reckoning by a double crowing of the cock, the first of which was about midnight, and the second at three, stood in need of a more particular designation. Therefore S. Mark, to denote the same hour to them, was obliged to say; "before the cock crow *twice*." (Conf. Juvenal, Sat. ix. 107.) *Dr. H. Owen*. (Observations on the Four Gospels, s. iv.)

31 *The more vehemently*.—As a general rule, the more religious men become, the calmer they become; and at all times the religious principle, as viewed by itself, is calm, sober, and deliberate. (Rom. viii. 18; 2 Cor. v. 14.) . . . Let us take warning from S. Peter's fall. Let us not promise much. Let us not talk much of ourselves. Let us not be high-minded, nor encourage ourselves in impetuous bold language in religion. S. Matt. v. 37; S. James iii. 13. *J. H. Newman*. (Serm. on text.)

There is nothing more easy than for a man to be courageous in a time of safety, and to defy those dangers, which he neither feels nor sees. . . . But, when the evil hour cometh, when our enemy appears armed in the lists, ready to encounter us, then to call up our spirits and to grapple resolutely with dangers and death, it is the praise and proof of a true Christian valour. Ps. lxxviii. 10; 1 Kings xx. 11; Eph. vi. 13. *Bp. Hall*. (Select Thoughts. 74.)

Oh, remember, what a mere feather you are in the gusts of temptation! S. Luke xxii. 31. *Flavel*.

32 And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

33 And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch.

32 Collis erat; collem felix umbrabat oliva,
 Non procul à muris, urbs Solimæa, tuis.
 Illic corpus humi prosternere sæpe solebat,
 Illic flens totâ ducere nocte preces.
 Oscula mille dabat terræ, quia primus in illam
 Omnibus è venis sanguis iturus erat.
 Sæpe preces inter; "Quando te sanguine tingam
 Humida nunc lachrymis," dixit, "arena, Meis?"

S. John xviii. 2. *Sidronius Hosschius*. (Eleg. 2.)

(Conf. S. Matt. xxvi. 36.) We must observe that CHRIST *prayed* before He suffered: and why? It was the accomplishment of a ceremony. For the Levitical sacrifices were first consecrated by prayer, before they were burnt on the altar; and CHRIST, coming to be the truth of sacrifices, did first devote Himself to GOD, before He was nailed unto the Cross. S. John xiii. 1; Heb. v. 7. *Bp. Lake*. (Serm. on S. Mark xiv. 35, 36.)

Nos ibi sedemus; et Ille hîc laborat. We here sit at ease; while He toils and labours there. S. John xviii. 8. *S. Augustine*.

33 *He taketh with Him Peter, &c.*—The wisdom of God usually proportions our temptations to our respective degrees of strength. He gradually inures His weaker children to the cross and frequently permits them to view for a time the conflicts of others, before they themselves are engaged in the battle. The weakest He stations at a distance; those, who are somewhat stronger, He takes along with Him, and in some measure admits to a "fellowship of His sufferings." Gen. xxxiii. 2, 3; 2 Kings ii. 10; Isa. xxvii. 8. *Rambach*. (Med. on the Sufferings, &c., in loco.)

Began, &c.—As if all His former sorrows were, as nothing, in comparison of this fulness; or, as if He was now only entering upon a course of suffering for sin, such as man's continued unbelief and ingratitude would prolong from age to age: and so it is written of Him, (S. Matt. xi. 20,) "Then *began* He to upbraid the cities, wherein most of His mighty works were done, because they repented not." This sorrowing and this upbraiding have *begun*; but they have not yet ceased. xvi. 14; Ps. xxii. 3; Acts ix. 4; Heb. vi. 6. *J. F.*

It is the comfort of our miseries (if they be only in this life) that

we know they cannot last long; but it is the great aggravation of our SAVIOUR's sufferings, that the "contradiction of sinners" continues against Him still. . . . Blessed SAVIOUR! was it not enough for Thee to bear this upon earth, but Thou must suffer so much at the hands of those, whom Thou Diedst for, that Thou mightest bring them to heaven? Was it not enough for Thee to be betrayed on earth, but Thou must be defied in heaven? Was it not enough for Thee to stoop so low for our sakes, but that Thou shouldst be trampled on, because Thou didst it? Was the ignominious death upon the Cross too small a thing for Thee to suffer in Thy Person, unless Thy religion be contemned and exposed to as much shame and mockery, as Thy self was? Unhappy we, if we live to hear of such things! But much more unhappy, if any of our sins have been the occasion of them! Acts vii. 54—56; ix. 4. *Bp. Stillingfleet.* (Serm. on Heb. xii. 3.)

Sore amazed.—He grieved at present evils, even to a degree of excessive anguish, trouble, and agony. He feared future evils to a degree of a horror and an amazement. . . . Such height of passion did the sense of present pangs, the foresight of impending evils, the apprehension of His own, the consideration of our state raise Him to; such a burden, all the sins of mankind, to lie upon His shoulders, no wonder, if He groaned under it; God's displeasure flaming out against sin, no wonder it did terrify Him; such a FATHER, (whom He so dearly loved,) frowning upon, and hiding His face from, Him, it might well trouble Him; such a pity, such a love contemplating man's sinfulness, feeling his misery, 'tis not strange, that it should affect Him. Ps. xl. 14, 15; Isa. liii. 4—6; Zech. xiii. 7. *Dr. Barrow.* (Expos. of the Creed.)

Very heavy.—The Crucifixion of His Body on the Cross was nothing near so painful to Him, as the crucifixion of His mind in the garden; and since His sufferings in His agony are described with more tragical circumstances, than His sufferings on the Cross, we have just reason to conclude they were inflicted on Him by more spiteful and powerful executioners, and consequently that He endured the tortures of men only on the Cross, but of devils in the garden; where, being left all alone,

naked, and abandoned of the ordinary supports of His God-head, He was in all probability surrounded with a mighty host of devils, who exercised all their power and malice to persecute His innocent soul, to distract and fright it with horrid phantasms, to afflict it with dismal suggestions, and vex and cruciate it with dire imaginations and dreadful spectacles. Ps. xxii.; lxix. 15—21. *Dr. J. Scott.* (Christian Life. P. ii. c. 7.)

- 34 *My soul.*—*Totus homo in Christo*, the whole manhood was assumed, saith Damascene, to the Divinity; not one part only. *Omnia hominis, nostra omnia.* (S. Cyril.) *Si aliquid Ei defuit, non totum redemit.* (S. Ambrose.) CHRIST took all, that man hath, saving sin. Heb. iv. 15. *Dr. Richard Clerke.* (Serm. on S. Luke xxiii. 46.)

The sufferings of the soul were the soul of His sufferings. The Divine Nature did rest, that the human might suffer; but it upheld the human in its agonies, that it might overcome. Acts ii. 24; 2 Cor. xiii. 4. *P. Lombard.*

Exceeding sorrowful.—I consider, that, although the two natures of CHRIST were knit by a mysterious union into One Person, yet the natures still retain their incommunicable properties. CHRIST, as GOD, is not subject to sufferings; as a man, He is the subject of miseries: as GOD, He is Eternal; as man, mortal and commensurable by time: as GOD, the supreme Law-giver; as man, most humble and obedient to the Law: and therefore that the human nature was united to the Divine, it does not infer that it must in all instances partake of the Divine felicities, which in GOD are essential, to man communicated without necessity and by an arbitrary dispensation. Add to this that some virtues and excellencies were in the soul of CHRIST, which could not consist with the state of glorified and beatified persons; such as are humility, poverty of spirit, hope, holy desires; all which, having their seat in the soul, suppose even in the supremest faculty a state of pilgrimage, that is, a condition, which is imperfect and in order to something beyond its present. For therefore “CHRIST ought to suffer,” saith our Blessed LORD Himself, “and so enter into His Glory.” (S. Luke xxiv. 28.) . . . Thus His present life was a state of merit and work; and, as a reward of it, He was

crowned with Glory and Immortality. . . . And because this was His recompense and the fruits of His humility and obedience, it is certain it was not a necessary consequence and a natural efflux of the Personal union of the Godhead with the Humanity. Phil. ii. 5—11; Acts ii. 34—36; iii. 13, 14. *Bp. J. Taylor.* (Life of CHRIST. S. xv. disc. 20.)

Oh, the bitterness of my sin, which could only be removed by so great bitterness of His suffering! 2 Cor. v. 14, 15. *S. Augustine.*

Tarry ye here, and watch.—I told you, out of Job, affliction did discover better than Revelation, and in the dimness of anguish we might see more, than by vision. And truly of two visions, which our SAVIOUR gave to His most intimate Apostles, S. Peter, S. James, and S. John, the one of Glory on Mount Tabor, the other of sufferings in Gethsemane, showing, in the one, heaven and Himself transfigured, a glimpse of Beatifical vision, and, in the other, Hell transfigured, and a sad scene of all its agonies, He thought this (latter) a more concerning sight; for when they fell asleep at both, (S. Luke ix. 32,) yet does He not rouse them up to see His Glory—when they did awake indeed, they saw a glimpse of it, but “straight a cloud did overshadow it;” but at His Passion, He bids them *watch with Him*, and when He finds them asleep, He says, “What! could ye not watch with Me one hour?” and He bids them *watch* again, and comes again “the third time” and upbraids their drowsiness. So much more necessary was it to behold His agonies, than to see His felicities. Glory does not discover, or invite to heaven, so much as suffering drive to it; and we are more concerned to take a view of that garden in Gethsemane, than that of Paradise; and the going down of the Mount of Olives does more advantage us in climbing the eternal hills, than all Mount Tabor’s height. S. Matt. v. 3, 4; S. Luke v. 7, 8; Hos. ii. 14; Rom. v. 3, 4. *Dr. Allestree.* (Serm. on 1 S. Pet. iv. 1.)

35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

36 And He said, ABBA, FATHER, all things *are* possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

35 *He fell on the ground.*—When the flail of affliction is upon me, let me not be the chaff, that flies in Thy face, but the corn, that lies low at Thy feet. Ex. v. 22, 23; 1 Sam. iii. 18. *P. Henry.* (Life, by M. Henry.)

36 Neither should this trouble us, as though CHRIST, in praying to the FATHER, should pray to Himself, because He is one and the same GOD with Him. For though in Essence they admit no distinction, yet in Persons and in the proper manner of subsisting they do. The FATHER is one Person, the SON another; therefore as the FATHER saying from heaven, "This is My well beloved SON," spake not to Himself, but to the SON; so again the SON, when He prayeth, He prays not to Himself, but to the FATHER. *In Personis non est aliud et aliud; est tamen alius et alius.* Wm. Perkins. (Expos. of the Creed.)

When CHRIST would pierce into His FATHER and melt those bowels of compassion, He enters with that word, "*Abba*, FATHER, all things are possible to Thee; take away this cup from Me!" When CHRIST apprehended an absence, a dereliction on GOD's part, He calls not upon Him by this name, not "My FATHER," but "My GOD, My GOD, why hast Thou forsaken Me?" But when He would incline Him to mercy, mercy to others, mercy to enemies, He comes in that name, wherein He could be denied nothing, FATHER; "FATHER, forgive them; they know not what they do!" He is "the LORD of Hosts;" there He scatters us in thunder, transports us in tempests, enwraps us in confusion, astonishes us with stupefaction and consternation; "the LORD of Hosts:" and yet "the FATHER of mercies;" then He receives us into His own bowels, fills our emptiness with the Blood of His own SON, and incorporates us in Him: the LORD of Hosts, but the FATHER of mercy. Rom. viii. 15; Gal. iv. 6. *Dr. Donne.* (Serm. on 2 Cor. i. 3.)

This Paternity is the proper foundation of our Christian patience, sweetening all afflictions with the name and nature of fatherly

corrections. What greater excitement unto the exercise of patience is imaginable unto a suffering soul, than to see, in every stroke, the hand of a Father—in every affliction, a demonstration of His love? Deut. viii. 5; Ps. ciii. 13; Heb. xii. 9, 10. *Bp. Pearson.* (Expos. of the Creed.)

Take away this cup from Me.—So far from deeming any excuse necessary, in no other incident do I so much admire His compassion and His grandeur of soul. For had He not shared my feelings, He had been less my benefactor. He was grieved for me, who had no cause of grief for Himself, and, losing the joy of the Eternal Godhead, He was affected with the weariness of my flesh. Of His sorrow then I speak confidently, because I preach the Cross. For it was not the mere semblance, but the very reality of an Incarnation, that He bare. It behoved Him then to be capable of pain, not that He might exclude suffering, but triumph over it; for neither does the praise of fortitude belong to those, who have to endure a stupor, but no anguish in their wounds. *S. Ambrose.* (apud Calvin. in loco.)

S. Paul desires to die, that he may be with CHRIST; and CHRIST Himself fears to die. *Gaudet coronandus; contristatur coronaturus.* He, who is to receive the crown, rejoices; He, who is to give the crown, mourns. . . . CHRIST bare our infirmity; and, clothed with a mortal body, He spake these words in behalf of those, who are afraid to die. *Caput pro membris clamat, et membra in Se Caput transfigurabat.* The Head cried out in pain for the members, and in the person of the members became transfigured. Acts ix. 4. *S. Augustine.* (In Ps. xxxi.)

Some heretics of old taught, that, as there is in CHRIST but one Person, so but one Will; but we find CHRIST's will, as man, distinguished from the will of God, in these words, *Not My will, but Thine be done.* Nor is it possible that the Human nature should be omnipotent, omnipresent, omniscient; or, that the Divine should be impotent, ignorant, or limited. If when "the Word was made flesh," it had been changed into flesh, there had been "no beholding of His Glory," afterwards, "as the only begotten of the FATHER;" or, if His Humanity had been changed into Deity, He could not have been hungry, thirsty, weary, sorrowful, or have sweat, and bled, and died.

The union of the natures therefore in CHRIST was without changing the one into the other, or mixing the one with the other; but the essential properties of each nature were preserved distinct and entire. In CHRIST the Human nature is, and does, what is proper to it; and His Divine nature is, and does, what is proper to it. (Refer to Illustr. of S. Matt. xxiv. 36. *Fulgentius*.) *Hurrian*. (Of the Knowledge of CHRIST Crucified. Serm. 4.)

"It is a principal effect of love," says one of old, "to unite the wills of those, who love; so as to make them but one and the same will." . . . He, who gives his will to GOD, gives Him everything. He, who surrenders to Him his property in alms, his time in Christian duties, his talents and faculties in the service of CHRIST and in the benefiting others, gives GOD a part of what he possesses, as received from Him; but he, who gives Him indeed his will, gives Him the whole. . . . To this state we should be always aspiring, in all our actions, desires, meditations, prayers, and sufferings. Ps. cxix. 112; Acts xiii. 22; S. John vi. 38; S. Matt. xii. 50. *Alphonso Liguori*. (Treatise on Conformity with the Will of GOD.)

Happiness is nothing, but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of GOD. S. Matt. v. 8; 1 S. John iv. 16; S. James iv. 7. *Dr. Cudworth*.

37 And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again He went away, and prayed, and spake the same words.

40 And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

41 And He cometh the third time, and saith unto

them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go ; lo, he that betrayeth Me is at hand.

37 S. Mark alone inserts the expostulatory address to S. Peter, "*Simon, sleepest thou ?*" This appears certainly as a touching evidence of that Apostle being the writer. This kind warning from his LORD he never could have forgotten. 2 S. Pet. iii. 14, 15. *Is. Williams.* (Thoughts on the Study of the Gospels. S. 5.)

We must watch heedfully ; we must pray devoutly, *lest we enter into temptation* ; for, if CHRIST grant not His grace to us, Judas betrays ; and, if He depart a little way from us, S. Peter sleeps. S. Jude 20, 21, 24, 25. *S. Jerome.*

38 All war is to be carried on partly by our own strength, and partly by that of allies and auxiliaries ; so, in our Christian warfare against the temptations of the world, the things, which properly answer these two, are *watchfulness and prayer* : by watchfulness we employ and exert our own strength ; by prayer, we engage God's. . . . Men divide between watching and prayer ; and so use and rely upon the duties separately, which can do nothing, but in conjunction. For watchfulness without prayer is presumption, and prayer without watchfulness is a mockery : by the first a man invades God's part in this great work, and by the latter he neglects his own. Prayer not assisted by practice is laziness, and contradicted by practice is hypocrisy. x. 9 ; Phil. ii. 12, 13. *Dr. South.* (Serm. on S. Matt. xxvi. 41.)

S. Luke xxii. 46.—What is *temptation* ? It is a trial made of us, how firmly we will stand to CHRIST, how manfully we will abide by His truth. Now, as the tempter is, such is his temptation : sometimes GOD tempts us, and sometimes the devil. GOD tempts us, only by calling upon us to do our duty, though He is pleased sometimes to clothe that duty with difficulties, to see, if we love anything in comparison of Him. The devil, he

tempts, endeavouring to withdraw us from our duties, and persuading us not to hazard our lives, or our livings, by standing fast in the fear of God. This is the temptation, that is here meant; and this is *Temptatio ad malum culpæ per malum pœnæ*; solicitation unto sin by the terrors of troubles. Gen. xxii. 1; S. Matt. vi. 13; S. James i. 13; S. Luke iv. 2, 13. *Bp. Lake.* (Serm. on S. Matt. vi. 40, 41.)

We read that *the flesh is weak*; and hence occasionally we flatter ourselves. But we also read that the Spirit is strong; one being an earthy, the other an Heavenly quality. Why then, in our proneness to excuse ourselves, do we object our weaknesses, and disregard our means of strength? Why must Heavenly yield to earthy considerations? Ex. iv. 10; Isa. xxiv. 16; Jer. i. 6, 7; 1 S. John iv. 4. *Tertullian.* (Ad Uxorem. c. iv.)

Do not complain of the infirmity of the flesh for this, and say thou wouldst live spiritually, but the frailty of thy sensual part betrays thee; its stings and incitations make thee start from duty, and goad and force thee into actions, which otherwise thou neither shouldst, nor wouldst commit. 'Tis thou thyself, that arm'st thy flesh with all its stings; thou givest it strength, whereby it does subdue the Spirit; thou waterest thy desires with wines; thou feedest them with strong meat and teachest them to crave . . . thou dost invite wickedness and nourish the occasions of ruin: and then it is no wonder, if thy resolutions be not strong enough. There is no way, but by austerities to mortify all inclinations, that stir against the Spirit, and by denying satisfactions to thy appetite to calm and moderate thy affections to everything below; and then temptations will have neither aid, nor avenue. Deut. xxxii. 15; Jer. v. 7, 8; 1 Cor. ix. 24—27. *Dr. Allestree.* (Serm. on Lev. xvi. 31.)

39 *Spake the same words.*—CHRIST being “in the form of a servant” might have conceived this prayer in silence; but His will was so to present Himself before His FATHER in the character of a sinner, as to be mindful at the same time that He was our teacher; *ut meminisset Se esse nostrum doctorem.* S. Luke xviii. 1; S. John xi. 42; xii. 30. *S. Augustine.* (Tract. 104.)

40 *When He returned.*—Wherefore did the LORD so often break

off that prayer of His, which was of such mighty consequence? In my opinion, it was to teach us, that our prayers are most perfect, when intermixed with an anxious concern for the welfare of our neighbours. Heb. xiii. 15, 16; Isa. i. 15. *Isid. Clarius.*

The dove went forth of the ark the first time, (Gen. viii. 9,) and returned sorrowful, as she went out; still the waters were up: she goeth forth the second time; then the flood is abated, and she brings a branch of olive, a sign of quiet and peace. First, a sorrowful prayer goeth forth; still the waters of adversity are up: the prayer goeth forth again; Behold, the waters are fallen: prayer brings a crop of olive, joy, and tranquillity of mind. 1 Kings xviii. 42—44; Ps. cxxvi. 7; Lam. iii. 26. *Chr. Sutton.* (Disce Vivere. Ch. 18.)

It was S. Peter, who communicated this incident to S. Mark; and can there be anything more natural than his saying, when relating the scene, “Indeed *our eyes* were so *heavy*, we could scarcely keep them open?” S. Luke i. 2. *Bp. Sandford.*

It is a dangerous thing to give way to spiritual sloth. The disciples, who had not roused themselves at CHRIST’S first exhortation, became the more drowsy and sunk into deeper sleep. Sloth and a disinclination to good insinuate themselves, like intoxicating poison, and gradually deprive the mind of all thought and reflection. xiv. 68, 70, 71; Prov. vi. 9—11. *Rambach.* (Med. in loco.)

42 They opened their eyes to see how much more vigilant he was, who served the devil, than themselves, who were in the service of GOD. S. Luke xvi. 8. *P. Skelton.*

Rise up, &c.—Among all the dangers of this present life our wish should be *non tam declinando ista effugere, quàm tolerando superare*; not so much by declining suffering to escape, as by enduring it to overcome. Acts xxi. 10—14; Heb. xi. 35; 1 S. Pet. iv. 1. *Leo.* (Serm. xvi. de Passione.)

The power of faith is secure in dangers; it is endangered by security. Verse 67. *S. Chrysostom* (in Matt. xx.)

43 And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multi-

tude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead *Him* away safely.

45 And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him.

43 *One of the twelve.*—The sufferings of the Church, like those of her Redeemer, generally begin at home; her open enemies can do her no harm, until her pretended friends have delivered her into their hands: and, unnatural as it may seem, they, who have waxed fat upon her bounty, are sometimes the first to “lift up the heel” against her. S. John xiii. 29; Acts xx. 30; Rev. ii. 2. *Bp. Horne.* (Comment. Ps. xli. 9.)

44 *Dat signum osculi cum veneno Diaboli*, saith S. Jerome. He kisses with a biting kiss and conveys treason in a testimony of love. It is an apothegm of Luther’s, *Mali tyranni; hæretici pejores; falsi fratres pessimi*; a persecutor is ill; but he, that persuades me to any thing, which might submit me to the persecutor’s rage, is worse; but he, that hath persuaded me and then betrays me, is worst of all. 2 Sam. xx. 10; Mic. vii. 6. *Dr. Donne.* (Serm. on Ps. ii. 12.)

The cloak of dissimulation is a main part of the “garment, spotted with the flesh;” a vice, thus covered, is worse than a naked offence. There is no devil to the hypocrite. Ps. xii. 2; Titus i. 16; Rev. iii. 9. *Arthur Warwick.* (Spare Minutes.)

This is continually acted, over and over again, in the Church. Those, who betray the religion of CHRIST, like their father Judas, are always upon the watch and come upon Him “by stealth,” and “in the night,” when works of darkness and covert doings may be best carried on. They “bear its bag,” and with its profits, which they appropriate unto themselves, they mix the wages of treachery. . . . It is true, CHRIST might have been seized, and His religion may be attacked, by

open enemies only ; but the most expeditious and effectual way in all such cases is that of treachery. Accordingly, those, who betray our religion, “hail it” with a thousand encomiums; they *kiss* it with a seeming affection for it; but point it at the same time to its enemies, whom they lead forward to destroy it. Where had the Deist borrowed his hints and materials, if the Socinian, the Arian, and the preacher of new light had not furnished him with them? How could any man have strode over the wide gulf between Christianity and absolute infidelity? This was too great a stretch at once; but the builders, just now mentioned, have erected a very convenient bridge, consisting of several arches, that reach from one side to the other. First, the Divinity of CHRIST is to be disbelieved; then it is an easy matter to destroy the authority of the Scriptures, in which that doctrine is so copiously set forth: after this, the eternal Law of Nature may for decency’s sake be adopted; because, as that is a law of man’s own dictating, or at least explaining, it will leave him at full liberty to do, whatsoever his head, or heart, or any other part of his nature, more corrupt, if possible, prompts him to do; that is, it will leave him a libertine and Deist. These are the men, with Judas at their head, against whom the woe in my text is denounced. Job viii. 13—15; Isa. liv. 17; S. Matt. xvi. 18; 2 S. John 2. *P. Skelton.* (Serm. on S. Mark xiv. 21; entitled “CHRIST’S Crucifixion celebrated every day.”)

Tune cruenta, ferox, audax, insane, rebellis,
 Perfide, crudelis, fallax, venalis, inique,
 Traditor immitis, fere proditor, impie latro,
 Prævius horribiles comitaris signifer enses? . .
 Quid socium simulas, et amicâ fraude salutas?
 Nunquam terribiles aut pax conjurat in enses?
 Aut truculenta pio lupo oscula porrigit agno?
Sedulius. (Carm. Lib. v.)

46 And they laid their hands on Him, and took Him.

47 And one of them that stood by drew a sword,

and smote a servant of the high priest, and cut off his ear.

48 And JESUS answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take Me?

49 I was daily with you in the temple teaching, and ye took Me not: but the scriptures must be fulfilled.

50 And they all forsook Him, and fled.

51 And there followed Him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

47 *Drew a sword.*—How common is the conduct, even in good men, to run, before they are called, to be very forward to set themselves on work in the greatest matters, but to be backward and diffident, when GOD commands: so preposterously strong are we in our own weakness, so cowardly and weak in our only strength, the grace and assistance of GOD. Exod. ii. 12; iii. 11; Deut. i. 26, 41; Ps. lxxviii. 10. *Wogan.* (On the Lessons.)

If a man be zealous for CHRIST, he must be zealous within the compass of his calling; and not be zealous first, and then look for a calling; but first look for a calling, and then be zealous. (See at i. 2. *Dr. Donne.*) Jer. xxiii. 21; Acts xiii. 2; xxiv. 10. *Wm. Perkins.*

48 S. Matt. xxvi. 55; S. Luke xxii. 52.—These wretches had observed, that, throughout His prolonged sufferings, He had complained of no other injury, done to Him, than this; namely, that, when they came to apprehend Him, as a criminal, in the garden, He remonstrated with them thus; “Are ye come out as *against a thief*, &c.” “Yes!” they said among themselves, “this is the sure way to grieve Him; this is the shame, which He most resents; as a thief then let us treat Him.” Hence,

not satisfied with having first ranked Him beneath Barabbas, a thief of the worst description, they made thieves His companions to Calvary, and between thieves they lifted Him to the cross. So great was their desire to wound Him to the quick; so earnestly did they hope, that by means of such a death as this He would not fail to be regarded by all men, as indeed a King, but a King of thieves. S. Matt. xvii. 12. *Segneri*. (Quaresimale. Pred. xxxv. s. 13.)

I was daily with you in the temple.—Besides the daily private devotions of every pious soul and the more solemn sacrifices upon the three great Feasts of the year, Almighty God requires a daily public worship, a continual burnt-offering, every day, morning and evening. . . . Thus it was commanded under the Law; (Exod. xxix. 38;) and certainly we Christians are as much at least obliged to God, as the Jews were. Our grace is greater; our promises clearer; and therefore our righteousness should every way exceed theirs. (S. Luke xii. 48.) . . . Whatsoever the world think, thus to be “the Lord’s remembrancers,” putting Him in mind of the people’s wants, being, as it were, “the Angels of the Lord,” interceding for the people and carrying up the Daily prayers of the Church in their behalf, is one of the most useful and principal parts of the Priest’s office. Exod. xxix. 38—46; S. Matt. xviii. 19; Acts ii. 42; vi. 4; 1 Tim. ii. 1—5. *Bp. Sparrow*. (Rationale on the Common Prayer; in init.)

The House of Prayer, whether attended by many or few worshippers, is still the perpetual Temple of the HOLY GHOST, the altar of morning and evening sacrifice. . It is still the Oratory of daily and unceasing prayer, even if no worshippers were present, but those, by whom its solemn Service is performed. Not a day passes, in which their Ministers do not make intercession, and implore the mercies of God for this great and sinful nation, not less for the common-wealth than for all orders and conditions of men. The sun never sets upon any national or private sin, for which prayer has not that very day been offered up to Almighty God. Mal. i. 11; 1 Tim. ii. 1—8; Heb. xiii. 15; x. 25. *Dr. Hook*. (Serm. preached before the University of Oxford.)

Ministers have reason to be more choice of their time than others, because it is less their own: there is none in the parish, but have a share in it. 1 Cor. iii. 21, 22; 2 Cor. iv. 5. *Gurnall*. (On the Christian's Armour. Eph. vi. 17. Ch. xxx. s. 1.)

50 CHRIST in His severest sufferings was left without help, or comfort from His friends, perhaps to expiate the excessive confidence, which we in our distress place in men, and especially in near relatives. Hos. v. 13; xiv. 1—3, 8. *Rambach*. (Medit. in loco.)

No man could share in those sufferings, by which all other men were to be Redeemed. Isa. lxiii. 3; Ps. lxxxix. 20. *Bp. Horne*. (Comment on Ps. lxxxviii. 18.)

51 Calvin is of opinion that this short narrative was introduced, in order to show in the most striking manner the riotous and lawless nature of the scene; no sense of shame deterring these reckless offenders from roughly seizing an innocent youth, who had probably been roused from his bed by the tumult. Clarius regards it, as exhibiting the utter desertion of our LORD; for "this young man," he observes, "would rather escape in a state of nudity, than be apprehended, as one of the followers of CHRIST." Bp. J. Taylor adheres to the old tradition, that the person in question was S. John the Evangelist; but we are told that all the Apostles had left the ground; Verse 50. Townson and Gresswell suppose him to have been S. Mark. *J. F.*

It is not without some probabilities of reason, that the ancients conceive S. John to have been this *young man*. . . . The *linen cloth*, in all likelihood, was that garment he had cast about him at Supper (for they had their peculiar vestments for that purpose), and, being extremely affected with the treason and our LORD's approaching Passion, had forgot to put on his other garments, but followed Him into the garden in the same habit, wherewith he arose from the table; it being then night, and so less liable to be taken notice of either by himself or others. *Dr. Cave*. (Antiquitates Apostolicæ. The Life of S. John. s. 2.)

52 He fled from those enemies, whose presence and whose acts he detested; he fled not from the LORD his SAVIOUR and Master;

but, though absent from Him in body, still cherished an inviolate love towards Him in his heart. Ps. cxxxix. 21—24.
Bede.

53 And they led JESUS away to the high priest : and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed Him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against JESUS to put Him to death ; and found none.

56 For many bare false witness against Him, but their witness agreed not together.

57 And there arose certain, and bare false witness against Him, saying,

58 We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

54 *He sat with the servants, &c.*—'Tis not safe travelling upon the confines of what is lawful and what is sinful, no more than upon the borders of two hostile nations. . . . He, that to-day will go towards sin, as far as he thinks he may, is in danger of going to-morrow further, than he should : and it is far more easy for him to be secure, than to be safe, that walks upon the brink of a precipice. He was a wise man, that, as soon as he had forbidden his son to "enter into the path of the wicked," and to "go into the way of evil men," subjoins, as the best course to conform to the prescription, "avoid it, pass not by it, turn from it, and pass away." God's indulgence leaves us a latitude to comply with our infirmities and necessities, and to give us opportunities of exercising a pious jealousy over our-

selves, and of showing how much we fear to offend Him. But a wary Christian will say in this case, as S. Paul did in almost a like; "All things are lawful for me; but all things are not expedient;" and he must often go further, than he can with prudence, that will always go as far, as he thinks he can with innocence. Prov. iv. 14, 15; xix. 16; Gen. xxxix. 10; 2 Sam. xi. 2. *R. Boyle.* (Occasional Reflections, s. iv. disc. 7.)

Warming himself.—*Non decet sub capite spinoso membrum esse delicatum.* A soft and effeminate limb ill accords with a head crowned with thorns. 2 Tim. iii. 3, 11—13; 1 S. Pet. iv. 1. *S. Bernard.*

At the light (φῶς).—This is fitly put for the fire. It was by the light, that S. Peter was discovered, who otherwise would have been less exposed . . . While we care for the body, we often neglect the soul. S. Jude 12. *Bengel.*

55 It is in the power of every man to preserve his probity; but no man living has it in his power to say, that he can preserve his reputation, while there are so many evil tongues in the world, ready to blast the fairest character, and so many open ears, ready to receive their reports. Ex. xxiii. 1; Prov. xxvi. 20—22; 1 S. Pet. iv. 8. *Palmer.* (Aphorisms. 1398.)

56 Ἰσαί αἱ μαρτυρίαι οὐκ ἦσαν.—A wilful falsehood told is a cripple, not able to stand of itself without some to support it: it is easy to tell a lie; hard to tell, but a lie. Acts v. 1—4; Rev. xxii. 15. *Th. Fuller.* (Scripture Observations. Part. ii. 7.)

Truth, 'tis a plain, straight, open road; falsehood, 'tis a dark, deep, devious, winding labyrinth, where it is very hard for its accomplices not to lose the one the other; nay, not to lose themselves in it. 'Tis impossible for falsehood to be so consistent, so true to itself, as not in something to give itself the lie. Job xxvii. 4; S. Matt. xii. 34—37. *Ch. Herle.* (Serm. Parl. 1642.)

58 "I will build another." He doth not say, (S. John ii. 19,) "Pull down *this* temple, and I will build *another*;" but "I will rear up the same again. Hew down the pillars, scatter the stones; and I will put them together again. Not a pin, or a peg of this temple shall be missing." Indeed, this is properly a resurrection, when the same thing, that fell, is set up again, not another in the stead of it. Otherwise, the assuming of a

new body had been another Incarnation, not a Resurrection. That body, which was a temple for God's grace to dwell in, that same body, must be the temple and habitation of His glory; that body, the sanctified instrument of so many good works, the same body must be raised into the fellowship of reward; that body, that suffered those pains and tortures, must be repaired with beauty and glory; that body, that was pierced and wounded, that same *thuribulum perforatum*, must appear before God in heaven, representing the glorious price of our redemption. Tertullian's comment on this text is very forcible, *Non potest enim expressius loqui, nisi cutem suam manibus tereret.* Jer. xxx. 18. ("This—this—this," &c. See 1 Cor. xv. 53, 54.) *Bp. Brownrig.* (Serm. on S. John ii. 19.)

The Personal union of GOD and man in CHRIST—His death dissolved it not. GOD had conjoined the manhood with the Deity. *Quæ Deus junxit, homo ne separet*; what GOD knits, man cannot loose. The Jews might kill CHRIST; but they could not sever Him. In CHRIST's Humanity, there was indeed a loose; body and soul were sundered; that was all; the Jews could go no further. Satan's self could not. CHRIST was whole still; somewhat parted in the Person, but nought departed from the Person. Though soul were severed from the body, yet both remained fast to the Deity. The Godhead was both with the Spirit in Paradise, and with the corpse in the sepulchre, at once. The knot of the Word's Incarnation is indissoluble. 2 Cor. xiii. 4; Rev. i. 18. *Dr. Richard Clerke.* (Serm. on S. Luke xxiii. 46.)

59 *Neither so, &c.*—Sinners are made up of contradictions, contradictions to truth and reason, to GOD, to themselves, and to one another. Virtue is uniform, regular, constant and certain. Deut. xxxii. 5; S. Matt. xxv. 26, 27; Isa. xxvi. 7; Heb. xii. 3. *Dr. Whichcote.* (Cent. iii. Aphor. 281.)

Oh, what blindness! Oh, what madness! How much toil does it cost you, wretched men, to procure your eternal misery! With how much less trouble and less contrivance might you secure your everlasting happiness! Isa. v. 18; Wisd. v. 7. *Salvian.*

The deeds of the wicked hurt themselves; they do not contravene

God's merciful designs. God turns a sinner to some good account, *benè utitur*; for He would not permit him to sin, were it otherwise. Prov. xi. 8; Amos iii. 6. *S. Augustine.*

60 And the high priest stood up in the midst, and asked JESUS, saying, Answerest Thou nothing? what *is it which* these witness against Thee?

61 But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the CHRIST, the SON of the Blessed?

62 And JESUS said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

60 When He answered not, He was silent, as the sheep; when He answered, He taught, as the Shepherd. 1 Tim. vi. 13. *S. Augustine.*

61 Truth is never mute, for want of arguments of defence; but sometimes silent, out of holy wisdom. Eccl. iii. 7; Ps. xxxix. 2, 3; 2 Kings xviii. 36. *Bp. Lake.*

I accustomed myself to observe total silence, in order to learn moderation in my speech. Job xxxii. 6, 7; S. James i. 19. *S. Gregory Nazianzen.*

62 The Holy JESUS, being adjured by so Sacred a Name, would not now refuse an answer, lest it might not consist with that honour, which is due to it, and which He always paid, and that He might neither despise the authority of the High Priest, nor upon so solemn occasion be wanting to that great truth, which He came down to earth to persuade to the world. And, when three such circumstances concur, it is enough to open our mouths, though we let in death. And so did our LORD; He confessed Himself to be *the Christ the Son of the Living God*. And this the High Priest was pleased, as the design was laid, to call *blasphemy*; and there they voted Him to die. Then it was the High Priest *rent his clothes*. The veil of the temple was rent, when the Passion was finished; the clothes of the priests at the beginning of it: and, as that signified the departing of the Synagogue and laying religion open, so did the rending the

garments of Caiaphas prophetically signify, that the Priesthood should be rent from him and from the nation. Acts v. 29; 1 Sam. xv. 27, 28. *Bp. J. Taylor.* (The Great Exemplar, s. xv. disc. 19.)

Never did any creature take this title and honour upon him, to be called GOD, but the fearful judgments of GOD were on him for it And so, if CHRIST had been a mere man and not very GOD, as He avouched, undoubtedly the hand of GOD would have been likewise upon Him for His confusion: but, when He suffered for us, and bare the punishment, due to our sins, He most triumphed. And the judgments of GOD were upon Herod, Pontius Pilate, Caiaphas, and upon all those, that were enemies to Him, and to His Church afterwards; and that, partly in life, partly in death. Gen. iii. 5; Acts xii. 22, 23; Isa. xlii. 8; 2 Thess. ii. 4—8. *Wm. Perkins.* (Expos. of the Creed.)

Ye shall see the Son of Man, &c.—It was a low and vile submission for the SON of GOD to be arraigned, as a malefactor, to be falsely accused, unjustly condemned, made a mock king, buffeted, scourged, reviled with the most bitter and insulting scorn, and nailed upon the cross betwixt two thieves. But the scene will be changed, when He comes to judge the world; when His crown of thorns shall be bright rays of Glory; when the wound in His side, and the print of the nails in His hands and feet shall be springs and fountains of Light; when His Cross shall be turned into a triumphant chariot and throne of Judgment; and His judge, and accusers, and all the enemies and despisers of His Cross shall stand trembling before Him. This is the triumph of the Crucified JESUS, this is the reward of His infamy and death; and a proper reward it is, to make Him the Judge of the world, who was judged and condemned Himself by sinners. Wisd. v. 1—6; Rev. i. 7. *Dean Sherlock.* (Disc. on a Future Judgment, c. 3.)

The eyes of the wicked, though CHRIST comes in His Glory, shall see nothing of His Glory. The *Son of man* they shall behold—His humanity, but not His Deity. They shall see the wounds their sins have made, the hands and feet they have nailed, the side they have pierced, the head they have planted with thorns: all these to their grief and woe—to see Him their Judge, whom

they have so abused and wronged, so trampled and scorned, that He yet bears the marks of their malice and cruelty, even in His Throne of Glory. But the eyes of the good man—they shall see His Glory too: they shall behold His Glorious face, which the eyes of sinners and the ungodly are not able to perceive, by reason of that veil of sin and darkness, that covers them. Both then shall see Him: these, only *the Son of man*; those, the SON both of GOD and man—in His *cloud*, and in His *glory*. Acts xxii. 9; Rev. i. 7; Numb. xxiv. 17; Job xix. 25—27. *Dr. Mark Frank.* (Serm. on S. Luke xxi. 27, 28.)

Though the Christian may, as well as any other, be traduced by calumny, which often serves good men, as the heathen persecutors did the Martyrs, (when they exposed them to the people's view, clothed in the skins of beasts, to make them hideous and hateful,) yet he is justly cheered by the assurance he has, that there will come a time, when oppressed and disfigured innocency shall shine forth and triumph, and his good name, as well as his body, shall have a glorious Resurrection, even in the sight of his accusers, and enemies, and of all those, whom their slanders did either prevail with, or startle. For, at that great and general Assize, to which there shall be a far greater confluence, than the Assyrian monarch drew to the plains of Babylon (Dan. iii.) the heroic disciples of the Apostles will be able to say upon happier terms, than the Apostles themselves did here below, that they are made "a spectacle to God, to Angels, and to men." Ps. xxxvii.; 1 Cor. iv. 9. *R. Boyle.* (Greatness of mind, promoted by Christianity. Ch. 2.)

Quàm facies mutata fori est! Quem fecerat antè
Terra reum, partes Judicis Ille tenet.

Fitque reus Judex; testesque coarguit ipsos,
Qui modò mendaci pressus ab hoste silet.

Occupat augustum cum Majestate tribunal,
Quæque prius latuit Regia forma patet.

Stat Caiaphas, tantosque stupet percussus honores,
Jamque suas discit nil valuisse minas. . . .

Omnis in adversas secessit machina partes,
Totaque stat facto terra dirempta suo.

C. Barlæus. (Eleg. 20.)

63 Then the high priest rent his clothes, and saith,
What need we any further witnesses ?

64 Ye have heard the blasphemy : what think ye ?
And they all condemned Him to be guilty of death.

65 And some began to spit on Him, and to cover
His face, and to buffet Him, and to say unto Him,
Prophecy : and the servants did strike Him with the
palms of their hands.

63 *Rent his clothes.*—Not that the Jews were such ill husbands
in their grief, as to tear their clothes inconveniently ; but at
the bosom of their garments was a seam, slightly sewed, which
they easily rent in sunder and mended afterwards again. *Bp.
Gauden.*

64 *Ye have heard the blasphemy : what think ye ?*—In this ar-
raignment of our LORD before the Jewish council, we see, as it
were, the jury unjustly influenced by the judges ; and then,
contrarywise, at the Civil court of Pontius Pilate, we see the
judge, yielding to the influence of the people. xv. 14, 15 ;
Acts xxiv. 27 ; xxv. 9. *J. F.*

Man sought by the instigation of the devil to rob GOD of His
honour and to arrogate it to himself. He would fain be like
GOD and obtain a knowledge of good and evil, equal to that of
Omniscience itself. Now for the atonement of that blasphemous
sin and to discharge us from the sentence of death, annexed to it,
the SON of GOD suffered Himself to be sentenced, as one who
would rob GOD of His honour, by “making Himself equal with
GOD.” Gen. iii. 5, 8. *Rambach.* (*Medit. in loco.*)

65 In having His countenance thus defiled with their spitting
and buffeting, He restored to us that image, which, through
sin, was decayed ; yea, which was destroyed. Isa. l. 6. *Calvin.*
Quanto pro me vilior, tanto mihi carior, the more degraded for me,
the more endeared to me. *S. Bernard.*

The *covering* of the face was a mark of a condemned man, held as
unworthy to behold and enjoy the light of the sun, or of the

Prince's countenance. Esther vii. 8; Ezek. xii. 6, 12. *Edw. Leigh.*

Prophecy.—That *word*, which we condemn and tread under our feet, shall rise up again and rise up against us. That *word*, which we laughed at, is still in being and shall appear again to make us cry and howl. That *word*, for which we stoned the prophets and killed those that brought it, shall be quick, and active, and vocal to condemn us. That *word*, for which Micaiah was smitten in the face, shall make that face, as bright, as an Angel. Acts vi. 15. That *word*, which brought S. Paul to the block, shall return, and bring him into heaven, and put a crown upon his head. S. John xii. 48; Heb. iv. 12, 13; xii. 25—29. *Farindon.* (Serm. on S. Luke x. 5, 6.)

With the palms of their hands.—It was the sin of our polluted hands, that pierced His hands; the swiftness of our feet to do evil, that nailed His feet; the wicked devices of our heads, that gored His head; and the wretched desires of our hearts, that pierced His heart. Isa. i. 15; Rom. iii. 15; Gen. vi. 5; S. Mark vii. 21, 22. *Bp. Andrewes.* (Serm. on Zech. xii. 10.)

My LORD and my GOD, when my meditations follow Thee from the garden to Mount Calvary, I grieve and love all the way. I grieve and love, when I see Thee, O incarnate God, betrayed by the treacherous kiss of Judas, denied by S. Peter, spit upon and buffeted, mocked and scourged, and for my sake made the extreme scorn, contempt, and sport of Thy insolent and insulting enemies. I love and adore with all my heart, O dearest SAVIOUR, Thy infinite Love and benignity to sinners; with all my heart I lament and detest the hatred and outrage of sinners to Thee, most merciful JESU. *Bp. Ken.* (Paraphrase of the Creed.)

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with JESUS of Nazareth.

68 But he denied, saying, I know not, neither un-

derstand I what thou sayest. And he went out into the porch : and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them : for thou art a Galilæan, and thy speech agreeth *thereto*.

71 And he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that JESUS said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

66 Sometimes GOD hath made the Saints themselves the proclaimers of their own shame. So He makes Moses to register his own infidelity ; so David, in the 51st Psalm, by the instinct of GOD'S Spirit, leaves unto the Church, under his own hand, an evidence against himself for his adultery and murder. Sometimes He makes their dearest friends the most exact chroniclers of their faults ; for so S. Chrysostom observes of S. Mark, the companion and scholar of S. Peter, who hath more particularly registered the fall of his master, than any of the other Evangelists. "Who would not marvel," saith he, "that S. Mark not only concealed not the gross escape of his master, but hath more accurately, than any of the rest, recorded the particulars of it, even because he was his disciple?" as if he could have done his master no better service, than to deliver a most exact relation of his fault.* 1 S. Pet. v. 13. *John Hales*. (Serm. on S. Matt. xxvi. 75.)

* The following may be noted, as places in the Gospels, recording incidents to the honour of S. Peter, all mention of which is omitted by S.

Mark. 1. S. Matt. xvi. 16—20 compared with S. Mark viii. 29, 30. 2. S. Matt. xvii. 24—27, compared with S. Mark ix. 30—33. 3. S. Luke xxii.

It may be asked . . . why did not S. Peter himself write a Gospel?

Eusebius states, as a reason for the latter, that he was too humble and modest to do so; and the same answer may be given to the former question. Increasing holiness is ever accompanied with increasing humility: nor is it to be wondered at, if the very chief of Apostles should have been so humbled from his near approach to CHRIST, as to shrink from doing that, which ordinary men would have done; and that he, who was so signally himself "an eye witness of His Majesty," should have come more and more to this feeling; "Now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes." Nor need we be surprised if under this feeling he should have left it to others to hand down to the Church the written memorials of his LORD, and should have afforded us no notices of himself, but such, as indicate his humiliation and lowly affection, as of one, who wished to be "hid with God." Job xlii. 5, 6; 2 Cor. xii. 1, 5. *Is. Williams.* (Thoughts on the Study of the Gospels, s. 6.)

S. Peter, when he would prepare to eat the Passover, was in the "upper room;" when he was preparing himself by inconsideration and want of sedulity to deny his Master, he was *beneath in the palace*. Holiness lifts us to heaven. Sin lowers us to hell. Prov. xv. 24; S. James iii. 15—17. *J. F.*

The point between lawful pleasure and vice is like a boundary between two kingdoms, at war with each other. It is therefore most prudent, weak and defenceless as we are, not to venture to the very edge of our side, but to leave some space between, lest an insidious enemy surprise and take us captive unawares. Gen. iii. 3; xxxix. 10; Ps. xxvi. 5; 1 Cor. ix. 25. *Dr. Townson.*

As soon as we cease to fear what is evil, there is only one step, before we shall do it. As soon as we cease either to fight, or

31—34; S. John xiii. 6, &c. 4. S. John xviii. 10, compared with S. Mark xiv. 47. 5. S. John xxi. 7; S. Matt. xiv. 28—31. 6. S. John xxi. 15—19. On the other hand, it is fair to ob-

serve that S. Mark records some few matters, honourable to S. Peter, not mentioned by the other Evangelists. See i. 36; xiv. 31; xvi. 7.

flee, we are nearly under the yoke. Prov. xiv. 26, 27; xxiii. 17. *F. Neff.*

68 Without the Spirit, S. Peter trembled at the voice of a maid servant; with the Spirit, he withstood princes and kings. Acts v. 29, 41, 42; Eph. vi. 10—18. *S. Jerome.*

Quid trepidas? Vox est. Generosa quid ora residunt?

Nuper erant Domini ferre parata necem.

Una animos potuit sic fœmina frangere tantos?

O! tua sit melius, Petre, probata fides!

(Verses under an engraving on the subject by Bolswert, after a painting by Gerard Segers.)

71 Yet, Oh, ye saints, divulge not these things to wicked men; whisper them softly one to another with fear and trembling, lest some profane wretch, or other, overhear you and take that for encouragement, that was only meant for caution. What is more common, than for the vilest sinners to plead for their excuse, or warrant rather, the foul miscarriages of God's dearest Saints? . . . But let such know, that, though God hath set up these in His Church to be monuments of His mercy, to declare to humble and penitent sinners how great sins He can pardon; yet, if any hereupon embolden themselves in sin, instead of being set up, as monuments of mercy, God will set them up, as "pillars of salt." Rom. iii. 5, 6; vi. 1, 2; 2 S. Pet. iii. 16. *Bp. Hopkins.* (Serm. on Ps. xix. 13.)

Qui secutus es errantem, sequere pœnitentem. You have followed him in his sin; now go and follow him in his repentance. *S. Ambrose.* (To the Emperor Theodosius, on his excusing his sin by David's example.)

72 As in the moon we see a threefold condition, that gives her an alternate face—her wane, her increase, her full—so I see the same in a Christian; three efficient causes working them—sin, repentance, faith. . . . While he sins, he wanes himself to darkness and obscurity; when he repents, he begins to recover light; and, when his faith shines clear, he then appears at full: yet, in all these, while he lives here, he is not only charged with some spots, but is subject to the vicissitudes of change. . . . He, that expects constancy here, does look for

that, which the world cannot give. 'Tis only above the sun that there is no moon to change. Eph. v. 8; Rom. xiii. 12.
O. Feltham. (Resolves. c. ii. 24.)

The sacred tears of those, who never weep about matters of this life, nobly attest the truth and power of the Christian religion. Acts xx. 19, 31; Phil. iii. 18. *Bengel.*

"The glory of the LORD" appears in that cloud, too, that is upon the penitent sad heart; when he is drenched in tears, the HOLY GHOST, the Comforter, does "move upon those waters," (Gen. i. 2,) and breathes life and salvation into them; and He, who is the Unction, pours oil into those wounds of the Spirit; and we are never nearer heaven, than when we are thus prostrate in the lowest dust; and, when "our belly cleaveth unto the ground" in humble penitence, then we are at the very throne of grace. Gen. vii. 17; Ps. cxiii. 4—8; Isa. lxvi. 2; S. Matt. v. 3. *Dr. Allestree.* (Serm. on Lev. xvi. 31.)

As unruly children, with whom wholesome admonition prevaieth little, are notwithstanding brought to fear that ever after, which they have once well smarted for; so the mind which falleth not—(is not humbled)—with instruction, yet under the rod of Divine chastisement ceaseth to swell. . . . What is virtue, but a medicine? And vice, but a wound? Yet we have so often deeply wounded ourselves with medicines, that GOD hath been fain to make wounds medicinable, to cure by vice, where virtue hath stricken; to suffer the just man to fall, that, being raised, he may be taught what power it was, which upheld him standing. Job xxxiii. 8, 9, 17, 27; 2 Cor. i. 8—10. *Hooker.* (A Learned Sermon of the nature of Pride.)

As the children of GOD receive the beginnings of grace freely, so all the advances and increases of it; life from their LORD still flowing and causing them to grow, abating the power of sin, strengthening a faint heart, quickening a languishing love, teaching the soul the ways of wounding strong corruptions and fortifying its weak graces; yea, in wonderful ways advancing the good of His children by things, not only harsh to them, as afflictions and temptations, but by that, which is directly opposite in its nature, sin itself; raising them by their falls, and strengthening them by their very troubles; working them to

humility and vigilance, and sending them to CHRIST for strength by the experience of their weaknesses and failings. Ps. lxxiii. 20—25; 2 Cor. xii. 7—10. *Abp. Leighton.* (Commentary on 1 S. Pet. v. 10.)

LORD, give us in the first place Thy sustaining grace, which may preserve us from the danger of great and scandalous offences: but, if Thy wisdom find it otherwise requisite to punish our presumptions with a temporary desertion, and by withdrawing Thy power to let us be foiled with the assault of carnal temptations, yet never deny us that restoring grace, which may re-establish us in Thy favour. Give us, if not the grace of standing, yet the grace of weeping; that, though we cannot be innocent, we may be repentant. Ps. xxvii. 11; Rev. iii. 19. *Bp. Reynolds.* (Medit. on the fall and rise of S. Peter, s. 30.)

Fors ego si titubans gressu collabar inerti,
 Incircumspecto fortè cadamque pede;
 Erige porrectâ me iterum, Pater, erige dextrâ;
 Nec sine me vitiis interiisse meis.
 Da mentem cupidamque Tui, et Te, Christe, vocantem,
 Quæque Tuam toto pectore anhelet opem. . .
 Sic verear tristes iterum committere labes,
 Sic timeam vitiis me maculare novis.
 Sit mihi conversus pia consolatio Petrus;
 Illius exemplo pœnituisse juvet.
Pantaleon Candidus. (Precat. Dominic. Lib. ii.)

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound JESUS, and carried *Him* away, and delivered *Him* to Pilate.

2 And Pilate asked Him, Art Thou the King of

the Jews? And He answering said unto him, Thou sayest *it*.

3 And the chief priests accused Him of many things: but He answered nothing.

4 And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.

5 But JESUS yet answered nothing; so that Pilate marvelled.

1 *Straightway in the morning.*—While honest men lay them down in peace and take their rest, suspecting no harm, because they mean none, thieves and robbers are up and abroad, spreading their nets for the prey and watching to do mischievously. . . . *Martyres Diaboli*, saith S. Bernard, *alacrius currunt ad Vitam, quàm nos ad mortem*. (The devil's martyrs are more swift in running to hell, than we to heaven.) How slack are we to do God any service, how backward to suffer anything for Him! And how they, on the other side, can bestir them to serve the devil, and be content to suffer a kind of Martyrdom in his service! The way, sure, is broad enough and easy enough, that leadeth to destruction; yet so much pains is there taken to find it, that, I verily believe, half the pains, many a man taketh to go to hell, if it had been well bestowed, would have brought him to heaven. (See S. Matt. vii. 23. *Arnold. Dean Young.*) *Bp. Sanderson.* (Serm. on S. Luke xvi. 8.)

Delivered Him to Pilate.—We must observe the wonderful Providence of God, in that not only the Jews, but the Gentiles also, had a stroke in the arraignment of CHRIST; that that might be true, which the Apostle saith, "God shut up *all* under sin, that He might have mercy upon *all*." Rom. xi. 32; S. Luke ii. 32. *Wm. Perkins.* (Expos. of the Creed.)

2 No one in my opinion has a higher esteem for virtue, nor is more thoroughly devoted to its service, than he, *qui boni viri famam perdidit, ne conscientiam perderet*, who has lost the credit of being thought by others a good man, in order to preserve,

within his own bosom, the consciousness of his really being one. 1 Cor. iv. 12, 13; 2 Cor. vi. 8. *Seneca.* (Ep. 72.)

5 Let your words be well weighed—if the thing itself should be spoken; or, if it should be spoken against this person, and then, if this be the proper time for such a speech. Prov. xv. 28; Eccl. iii. 7; Amos v. 13. *S. Ambrose.*

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered Him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto Him* whom ye call the King of the Jews?

13 And they cried out again, Crucify Him.

14 Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

10 Jacob said of Joseph, *bestia pessima devoravit filium meum*; “an evil beast hath devoured him;” for *envy* was that cruel beast, that devoured Joseph. The greatness of this sin, one saith, *Invidia, propter magnitudinem sceleris, futura poena non sufficit; ergo et hinc plectitur*; so heinous is the sin of envy, that hell alone is not sufficient torment for it; therefore it is punished

here also; and consequently it is (Prov. xiv. 30) *putrido ossium*, "the rottenness of the bones." He, that wished himself wholly an eye, that wished himself an Argus, cannot wish himself a worse evil and torment. 1 Sam. xviii. 6—11; Prov. xiv. 30; xxvii. 4; Acts xiii. 45. *Bp. Andrewes*. (On the Moral Law. Commandment vi.)

- 11 Some desire a change. Others not only desire it, but conspire for it too. . . . What gained they, who desired the change of Samuel for Saul, of CHRIST for Barabbas? They procured GOD's wrath, their own confusion, and perpetual slavery. So it fareth with discontented minds. Their own desires plague them. Prov. xxiv. 21; Ps. xvii. 4. *Abp. Sandys*. (Serm. on S. Luke xxi. 25.)

No marvel to see murderers desire a murderer. Acts iii. 14. *Edm. Leigh*.

We hear it said, that, "If Virtue were personified, all men would love her." Men and brethren, Virtue was personified; she was "in the world, and the world knew her not;" she "came unto her own, and her own received her not;" but took her, and buffeted her, and bound her, and scourged her, and crowned her with thorns, and crucified her. Virtue was personified; and the world neither knew, nor loved her. xii. 6, 7; Isa. liii. 2; S. John iii. 19—21. *Walker*.

- 14 By this it is plain, that a very Pagan, or infidel, may in some things go beyond such, as be in GOD's Church, having better conscience and dealing more justly, than they. . . . This must admonish all such, as profess the Gospel, to look into their proceedings that they do all things with upright conscience: for, if we deal unjustly in our proceedings, we may have neighbours, men of no religion, that will look through us and see the gross hypocrisy of our profession, who also would be loth to do those things, that we do. Rom. ii. 23, 24; 1 Cor. v. 1. *Wm. Perkins*. (Expos. of the Creed.)

The cry of all the proud and ambitious is, "Away with this JESUS, who would have us sacrifice our honour to His!" The cry of the voluptuous is, "Away with this JESUS, who would have us renounce the pleasures of this world, take up our cross, and mortify the flesh." The cry of the whole multitude of the

covetous is, "Away with this JESUS, who would have us renounce our Mammon and devote our substance to His service: we will follow no such leader." 1 Kings xxii. 8; xxi. 20; Gal. iv. 16; vi. 22. (See Illus. S. Matt. vii. 28. *Farindon.*) *Rambach.* (Medit. in loco.)

As when the Apostles failed in their endeavours to cast out the evil spirit, he became more furious and violent, so here the chief priests, fearing to lose their prey and to be thwarted in their wicked designs against the LORD, became more exasperated, and *cry out the more exceedingly*, "Crucify Him." Hence we discover whose agents they were, the agents of the evil spirit; "for their speech betrayeth them." Refer to ix. 26; Rev. xii. 12. *J. F.*

At the siege of Jerusalem, Titus, in hope to reduce the Jews the sooner by terror, ordered all those, who came out of the city—(that they might escape the famine)—to be crucified before the walls. This order was so severely executed, that for several days five hundred a day were crucified, till there was neither room left to place crosses in, nor wood whereof to make them. So that they, who once cried out so vehemently, "Crucify Him, Crucify Him!" had enough of it at last, and by the just and most remarkable judgment of God were paid home in their own kind. Prov. xi. 8; Judg. i. 6, 7; 1 Sam. xv. 33; Esther vii. 10; Dan. vi. 24. *Abp. Tillotson.* (Serm. on Jer. vi. 8.)

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered JESUS, when he had scourged *Him*, to be crucified.

16 And the soldiers led Him away into the hall, called Prætorium; and they called together the whole band.

17 And they clothed Him with purple, and platted a crown of thorns, and put it about His *head*.

18 And began to salute Him, Hail, King of the Jews!

19 And they smote Him on the head with a reed,

and did spit upon Him, and bowing *their* knees worshipped Him.

20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

15 Observe the pitiful vacillation of a man, devoid of all principle, or conscience of duty. Pilate is *willing to release* JESUS, (S. Luke xxiii. 20,) and Pilate is also *willing to content the people*. Heaven and hell strive in his bosom for the mastery. Thus we observed of another ruler, Herod, that he "feared S. John," both living and dead; and that he also "feared the multitude," and "them, which sat at meat with him," his own courtiers and friends. Nor was the case of Felix diverse from these. He was willing to befriend and protect S. Paul, (Acts xxiv. 23—26,) but he was also "willing to show the Jews a pleasure." (Acts xxiv. 27.) Festus, too, was much of the same mind with Felix. (Acts xxv. 9.) With such warnings before us, how earnestly should we pray God to strengthen the hearts and hands of our Rulers, "men of like passions with ourselves;" and to set over us "men, such as fear God, men of truth, hating covetousness;" that "righteousness and truth may dwell in our land." Prov. xxix. 25; 1 Sam. xv. 24; Ex. xviii. 21. (See Illustr. of S. Matt. xiv. 9.) *J. F.*

Unhappy is that man, that steers the comfort of his life by the pleasing of others. But let us make honesty the mark, we sail by; and so steadily let it be, that we neither advance forwarder for vain applause, nor retire for fear of detraction: but let our course be like the sun, that neither hastens, nor slacks, for all our entreaties. But most men live according to opinion, or fashion, which is full of variety and therefore of perturbation, leaving the direct rule of wisdom, which renders us tranquil. Prov. iv. 23—27; 2 Cor. i. 12; 1 Thess. ii. 4. *Lord Capel*, (Contemplations. 31.)

When a nation once loses its regard to justice; when they do not look upon it, as something venerable, holy, and inviolable; when any of them dare presume to lessen, affront, or terrify

those, who have the distribution of it in their hands; when a Judge is capable of being influenced by anything, but Law, or a cause may be recommended by anything, that is foreign to its own merits, we may venture to pronounce, that such a nation is hastening to its ruin. Gen. vi. 11—13; Isa. lix. 1—15. *Addison*. (Guardian. 99.)

Nec mirum, si jura Dei gens perfida vitet,
Imperiumque neget, lucos quæ semper amavit,
Idola dilexit; simili nam more furentes
Tunc coluere Baal, nunc *eligere Barabbam*. . .
Auctor mortis erat, jussus qui sumere lucem;
Auctor lucis erat, jussus qui sumere mortem.
Credite jam Christum, pro cunctis credite passum;
Quid dubitatis adhuc? En sectus terga flagellis,
Subditus opprobriis, pœnas amplectitur omnes;
Ne dignus sentire necem, ceu latro, periret.

Sedulius. (Carm. Lib. v.)

Scourged Him.—It is observed to have been the opinion of the ancient Fathers, that the sufferings, which our Blessed SAVIOUR underwent in His Body, were more afflictive to Him, than the same would have been to another man, upon the account of the excellency and quickness of His sense of feeling; and this opinion I take to be as reasonable, as 'tis pious . . . Upon the account of this noble union (the Divine with the human nature) He had given Him a Body of a most admirable complexion and harmonious temperature, and consequently of a flesh exceeding tender and most exquisitely perceptive of the least impressions. *Norris*. (Notes to his Pindarique Ode on the Passion.)

17 O LORD JESUS, who was he, so bold, so daring, that stripped Thee? Who those, even more daring, that bound Thee? Who those, most daring of all, who scourged Thee with such exceeding severity? But Thou, O Sun of Righteousness, didst withdraw Thy rays; and therefore darkness came on and the power of darkness. All have now power over Thee. Thy love it was and our sinfulness, which made Thee thus powerless. Accursed be that so great sinfulness of ours, for which Thou art so

punished. Jer. ii. 19; Ezek. xvi. 63. *Card. Bonaventura.* (Life of CHRIST, Ch. 59.)

They would needs be ingenious in their scoffings, and mock Him in all His offices. He was a Prophet; and they desire Him to "prophecy, who it was, that did smite Him." He was a Priest; and they bid Him, "save Himself, as He did others." He was a King; and they crown Him with thorns, and array Him with scarlet, and put a reed in His hand, and in scorn salute Him, "King of the Jews." Add unto this the violence, done to His virgin modesty, when He was stript naked in the view of the rude multitude. . . . But the Holy JESUS, who refused no shame, endured also this, of nakedness, that we might be clothed with His righteousness. Ps. xii. 7; xxii.; lxiv. *Scougal.* (Serm. on Lam. i. 12.)

"His form," says the Prophet, "was marred more, than any man's, and His visage, more, than the sons of men." The ground colours are a deep sable, which are afterwards laid on with all the splendour and glory of Heaven. Phil. ii. 6—11; Rev. i. 13—18. *Flavel.*

Woe had it been for men, if CHRIST had not in His Body on the tree carried, as well the guilt of our idle words, our vain thoughts, our loose and impertinent actions, as of our oaths, imprecations, and blasphemies. If great sins were, as the spear and the nails, certainly small sins were, as the thorns, which pierced His head. Col. ii. 13. *Bp. Reynolds.*

"Do men gather grapes of thorns?" Christian men do. The Blood of CHRIST's thorns is the blood of our grapes, our wine in the Sacrament. Judg. xiv. 14. *Dr. Richard Clerke.* (Serm. 1 S. Pet. ii. 24.)

19 *Smote Him on the head.*—Thou, who didst submit Thy glorious Head to be wounded, pardon thereby whatever by the wilfulness of my head I have done amiss. Thou, who didst suffer Thy Hands to be perforated, pardon thereby whatsoever I have done amiss by unlawful touch, by unlawful execution. Thou, who didst allow Thy precious Side to be pierced, pardon thereby whatsoever I have done amiss in the heat of passion by unlawful imaginations. Thou, who didst permit Thy blessed Feet to be nailed down, pardon thereby whatsoever I have done

amiss in the progress of my footsteps, ever swift to evil. Thou, who didst give Thy whole Body to be stretched upon the cross, pardon thereby whatsoever sins I have committed by the co-operation of all my members. Micah v. 1. *Bp. Andrewes.* (Private Devotions, part 2.)

Sanguine sudasti; rivi fluxere cruenti;

Ora, sinus, vestes, ipsa madebat humus.

Carnifices duris oneratum colla catenis

Saxa per et duras Te rapuere vias.

Cæsus es, et raptâ passus tot verbera veste,

Quot pulsat Tyriam fluctibus æquor humum.

Forsan et auxisti fessis in verbera vires,

Ut votis esset par Tua poena suis.

Sidronius Hosschius. (Eleg. 5.)

20 *Led Him out.*—He suffered “without the gate,” in order to show us that we are not to expect sanctification by the sacrifices, offered within that city; and that He died, not for the Jews only, but for all mankind. xiii. 1; Heb. xiii. 11—14. *Quesnel.*

It is very important to remark, that there were two grand divisions of Sacrifice, typifying different aspects of the work of CHRIST. The *sweet savour* offerings (or offerings for *acceptance*) constituted the first class. They, or part of them, were *burned upon the altar*, or table of GOD, and regarded as JEHOVAH’s portion. They typified CHRIST, the GOD-man, yielding to GOD the devotion of a pure heart and an unsullied life, meeting the requirements of the Law in every particular, and so yielding to GOD that, which humanity had never yet yielded—a perfect Righteousness. No thought of sin enters here: it is humanity, giving to GOD His portion and His due. The second class are the offerings, not of sweet savour; of which the *sin* and *trespass offerings* are the two varieties. They were not offered for the acceptance of the worshipper; but for the *expiation of his sin*. Accordingly, the body of the victim was not burned upon the altar, but cast forth “without the camp,” as an accursed thing, and then burnt upon the earth. These emblemized CHRIST in His Cross and Passion, visited both in body and soul by the curse; CHRIST between the malefactors, *led without the gate*, and with His face, turned away from the city of GOD’s solem-

nities; as if His very presence had been a pollution to it; CHRIST, the sin-bearer, identified for the time with sin, and enduring sin's malediction; CHRIST, the brazen serpent, identified for a time with the principle of evil, and therefore suspended on the tree. *Dr. Goulburn.* (Serm. before the University of Oxford. Rom. xi. 22.)

They, who saw David ascending Mount Olivet in tears, when Absalom had driven him from Jerusalem, and they, who beheld JESUS *led forth* out of the same Jerusalem, *to be crucified* on Mount Calvary, were tempted to regard both the one and the other, as finally deserted by God. They, who view the Church, or any member thereof, under affliction and persecution, are too frequently tempted to think the same and to act accordingly; though they are so plainly taught the contrary by the restoration of the King of Israel, and by the Resurrection of the SON of GOD. Wisd. v. 1—5; Ps. cxxvi. 7; 2 Cor. xiii. 4; Rev. i. 18. *Bp. Horne.* (On Psalm lxxi. 10.)

My soul, follow thy Redeemer, and see (if thy tears can be allowed to give thee leave) how cruelly the soldiers treat Him, how inhumanly the Jews abuse Him. And when thy little crosses trouble thy little patience, remember thy LORD; think on thy SAVIOUR. Oh, what a throng of sorrows are crowded into these few lines! sorrows heaped up, and pressed down, and shaken together, and running over into the bosom, into the very soul of JESUS: and then think of thine own little crosses and lesser patience. Rom. xv. 2, 3; 1 S. Pet. ii. 20—24. *Austin.* (Medit. 285.)

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

22 And they bring Him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave Him to drink wine mingled with myrrh: but He received *it* not.

24 And when they had crucified Him, they parted

His garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified Him.

21 Brethren, take heed you be not deceived about faith, by which you must stand, or fall, to all eternity. It is more than fancy, or thinking, or hoping, you shall be saved by CHRIST. It is more than taking on you to pray in the Name of CHRIST. It is working and labouring in the way of God's Commandments, until you be "weary and heavy laden;" and then resting yourselves in CHRIST for safety and refreshing As Simon of Cyrene was laid hold upon to bear the cross of CHRIST after Him, when it was too heavy for Him; so on the contrary lay hold on CHRIST and get Him to bear your burden for you, when you yourselves are not able to bear it. S. Matt. xi. 28; 1 S. Pet. v. 7. *Dr. Lightfoot.* (Serm. on Heb. xiii. 10.)

22 *They bring Him, &c.*—Not only does S. Mark delight to describe the Son of Man in all, that indicated human demeanour and affections, but his brief insertions seem to be replete with all the love and tenderness towards his Master of one, like the good S. Peter. Thus we have casual introductions, descriptive of bodily weakness and oppression in our Blessed LORD, such as a disciple so deeply attached and watchful would have noticed. Thus, in speaking of His going to Golgotha, he incidentally changes the expression of His being *led*, and says *they bear Him* to the place of execution. iv. 36. *Isaac Williams.* (Thoughts on the Study of the Gospels. S. 5.)

23 Some have ascribed this infusion of *myrrh* to the malice of His enemies, and some to the pity and love of His friends. In regard to the former opinion, ancient authorities are produced to show that the Jews mingled myrrh with the wine at their feasts, as strengthening and refreshing to the spirits; and so this myrrh, like the vinegar, would help to prolong our LORD's sufferings by supporting nature under them. They, who suppose it to have been proffered by His friends, advert to its stupifying qualities, "the slumb'rous potion bland," mitigating

the sense of pain. Under either view, the practical question is most deeply affecting and important. Do we by our daily lives alleviate, or do we embitter, our LORD's agonies? Do we add to "the travail of His soul" by our sins? Or, by our loving obedience do we infuse into His Passion-cup the balm of consolation? How shall "we answer Him for this," at the last Day? Prov. xxxi. 6; Heb. vi. 6; Job xxxi. 14. *J. F.*

This morning I have grounded my prayer, such as it is, on those words in the Psalm, in their application to me; *They parted My garments among them*. God enlightened my mind to see in them this truth, that we wish for the things of CHRIST; but not for CHRIST Himself. If He has any thing, that makes for our worldly interest and advantage, there are many to rush forward to share it among themselves: but who will have Him, as He hangs naked upon a cross? Are you and I so anxious in this sense to divide Him between us? But why should I say *divide* Him, when it is in our power to have the whole of Him equally to our share? Oh, my God, how I speak, and yet am myself unable to act? It is true, I care not for those *garments* of CHRIST, which serve *the body*: I rather deem it a small thing to renounce for His sake friends, honours, pleasures, and all such things: but those *garments*, which serve *the soul*, which adorn, which enrich, which fortify the soul—(he means spiritual consolations)—these I find it hard to renounce. And yet, he, who would fix upon God alone, must be prepared to do without these; or, at least, without the desire of them. *Segneri*. (Life by Massei. S. 56.)

25 The appointed soldiers dig the hole, in which the cross was to be erected. The nails and the hammer are ready. The cross is placed on the ground, and JESUS lies down upon the bed of sorrows. They nail Him to it. They erect it. His nerves crack. His blood distils. He hangs upon His wounds, naked, a spectacle to heaven and earth. Isa. i. 2, 3. (Illust. S. Matt. xxvii. 35. *Abp. Usher*.) *Dr. Heylin*. (Theol. Lect. p. 103.)

Such a kind of suffering did our SAVIOUR choose to undergo, declaring the excess of His love, (in being ready to endure the saddest afflictions and smarts for us); signifying the heinousness of our sins, (deserving so extreme punishment); exempli-

fyng the hardest duties of obedience and patience to us. . . .
 "I have spread out My hands all the day unto a rebellious people." (Isa. lxxv. 2.) GOD did so, of old, mediately and figuratively; He did so, in our SAVIOUR, immediately and properly by Himself. The Cross was, as it were, His pulpit, from which our SAVIOUR did exhort to repentance, and preach Divine grace, and offer remission of sins unto us with action most affecting and pathetic. *Dr. Barrow.* (Exposition of the Creed.)

Divine S. Augustine, in his Epistle, or rather Book, to Honoratus, (Ep. 120,) gives us all the dimensions of the cross of CHRIST. The latitude he makes in the transverse; this, he saith, pertains to good works; because on this His hands were stretched. The length was from the ground to the transverse: this is attributed to His longanimity and persistance; for on that His Body was stayed and fixed. The height was in the head of the cross above the transverse; signifying the expectation of supernal things. The depth of it was in that part, which was pitched below within the earth, importing the profoundness of His grace, which is the ground of all His beneficence. In all these we must have our part with CHRIST. In the transverse of His cross, by the ready extension of our hands to all good works of piety, justice, charity; in the arrectary, or beam of His cross, by continuance and uninterrupted perseverance in good; in the head of His cross, by a high elevated hope and looking for of glory; in the foot of His cross, by a lively and firm faith, fastening our souls upon the affiance of His free grace and mercy. And thus shall we be crucified with CHRIST, upon His own cross. Eph. iii. 18. *Bp. Hall.* (Serm. on Gal. ii. 20.)

As the extension of the first hand brought death, so the extension of the second brought life. Gen. iii. 16; Rom. x. 21.
S. Jerome.

By dying in the air, He expiates the air from evil spirits, and prepares for us an ascent to heaven. Eph. vi. 12; 1 Thess. iv. 17. *S. Chrysostom.*

That Lamb, when He bore man's sin upon the cross, suffered in the east; but whither did He look? Whither did He point?

“His face was to the sea;” and His fingers pointed north and south: and the Blood of His Body, in which He bare our sins, flowing every way, was an emblem of salvation, showing every way; His back behind, His face and feet before, His hands on either side, shed forth a ransom for nations round about, and washed away the sins of all quarters under heaven. So saith S. Augustine, *Passio Domini pretium est orbis*; the Passion of the LORD is the ransom of the earth. S. John iii. 14, 15; Rev. vii. 9. *Dr. Richard Clerke.* (Serm. on S. John i. 29.)

O good and gracious JESUS! Being come to Mount Calvary Thou wast again stripped naked, and Thy wounds were renewed by the violent pulling off Thy cloaths, which stuck to them. What bitter pains didst Thou suffer, when Thou wert fastened to the cross with hard and rough nails, and the joints of Thy body were stretched, as on a rack! Oh, with what love and sweetness of charity didst Thou offer Thy hands and feet to be bored through, that new fountains of Thy precious Blood might issue forth. . . . I most humbly thank Thee for those Sacred Wounds, which Thou receivest for my sake. . . . Hide me in them, and print them deeply in my heart; that I may continually carry with me the remembrance of my SAVIOUR, and every day increase in love towards Thee, and in compassion for Thy sufferings! *Manual of Prayers.* (Printed in the year 1714.)

Tu fidei, Crux, summa meæ es, tu sola labantis
Præsidium, tu certa meis solatia fatis
Sufficis, una meæ requies placidissima mentis.
Tu, veteris medicina mali, tot crimina sospes
Abluis, et rigidæ damnas suffragia Legis,
Et formidatas inferni Principis iras,
Cocytumque, Erebumque domas. O funus amicum!
O lethum vitale piis; O grata dolorum
Commoda, speratæque neces; O apta medelæ
Vulnera, quique ferent magni nova gaudia luctus,
Exhilaret qui corda dolor, miserosque relaxet
Pœna reos; in quâ Superum clementia victrix,
Justitiæque rigor coit, et sapientia Summi
Regis adorandos aperit consulta recessus!

C. Barlæus. (Hymn. in Christum.)

26 And the superscription of His accusation was written over, THE KING OF THE JEWS.

27 And with Him they crucify two thieves; the one on His right hand, and the other on His left.

28 And the Scripture was fulfilled, which saith, And He was numbered with the transgressors.

26 Though Herod did exercise Royal Jurisdiction over Judæa, as well as over other neighbouring provinces, yet was he not created King of Judæa: this was no part of his Royal title, bestowed upon him by Antonius. The first solemn authorized title of King of Judah from the captivity of King Jeconiah and Zedekiah was that inscription, written upon our SAVIOUR'S cross; written by Pilate's command so peremptorily, that the Jews could not get a change, or reversion of it, in any of the three languages, wherein it was written—*Jesus Nazarenus Rex Judæorum*. Pilate, I take it, did not in this inscription intend the scoff or scorn of our SAVIOUR, or of the Jewish nation; but only the style or title of the crime, for which our SAVIOUR was endited. He neither affirmed, nor denied Him, to be *the King of the Jews*: but that, which the world might conceive was written in jest or in scoff, "the God of Israel" made good in earnest, by making this JESUS, whom Pilate and the Jews had crucified, "both LORD and CHRIST" (Acts ii. 36; iv. 10); that is, a far greater King, than Cæsar himself, whom they acknowledge their only king. *Dean Jackson*. (On the Creed. B. vii. Ch. xxxii. S. 4.)

Such was the honourable nature of the title, saith Bucer, that in the midst of death CHRIST began to triumph by it. The cross began to change its own nature, and instead of an engine of torture it became a throne of Majesty; yea, it might be called now, as the Church itself, "the pillar and ground of the Truth;" for it held out much of the glory of CHRIST, as that pillar doth, to which a Royal Proclamation is fixed. S. John i. 29; iii. 14; Col. ii. 14, 15. *Flavel*.

This triumphant superscription is written in His death, to shew that, for all His suffering death, He lost not His kingdom. S. John xix. 22. *Chr. Sutton*. (Disce vivere. Ch. 28.)

Ille tamen vero scripsit Te nomine Regem :
 Majestas sed enim pompaque Regis ubi est ?
 An crux infamis solium Tibi ? Purpura sanguis ?
 An clavi manibus debita sceptrâ Tuis ?
 Carnifices, populusque furens, geminique latrones
 Sunt Tibi, quæ stipet Regia turba latus ?
 Voxque salutantûm, diræ ? Convitia, plausus ?
 Omnia paupertas quæ Tibi dempsit, opes ?
 Nudus, et irrisus, fixusque in stipite pendes :
 Majestas Regi convenit illa Deo ?
 Crede tamen, Solyme, Regum Rex Maximus Ille est,
 Quem tibi venturum sæcula prisca canunt !
 Sit reus ; invidiæ moriens sit victima vestræ ;
 Ille reus Judex vester et orbis erit.

Sidronius Hosschius. (Eleg. 10.)

27 In the midst of the robbers, *tanquam immanissimus*, as the greatest monster amongst them. *Luther.*

28 Whatever right our SAVIOUR had to be treated, as an innocent person, antecedently to His offering Himself, as a ransom, yet, when He had offered Himself, as a substitute, He voluntarily waived and relinquished that right ; and therefore might be treated, not according to the right, which He had foregone and made a cession of, but according to the capacity, which He had assumed. Heb. x. 7 ; Isa. liii. 10. *J. Seed.* (Serm. on 1 S. Pet. iii. 18.)

Falsò de Judæis querimur. Why complain we of the Jews' malice ? or Judas's treason ? or Pilate's injustice ? We, we alone, are they, who crucified the LORD of Life. Our treachery was the Judas, that betrayed Him ; our malice the Jew, which accused Him ; our perjury the false witness against Him ; our injustice the Pilate, that condemned Him. Our pride scorned Him ; our envy grinned at Him ; our luxury spit upon Him ; our covetousness sold Him ; our corrupt blood was drawn out of His wounds ; our swellings were pricked with His thorns ; our sores lanced with His spear ; and the whole body of sin stretched out and crucified with the LORD of Life. Isa. liii. 4—6. *Farindon.* (Serm. on Rom. viii. 32.)

We, who profess the name of CHRIST, are easily warmed with a

holy zeal against that rebellious people, who offered so many and so great indignities to our LORD and SAVIOUR. We cannot reflect on CHRIST's love to them without the deepest wonder; nor think on their enmity to Him without the keenest resentment. There is none of us, who condemns not the malice and obstinacy of the Jews; none of us, who thinks not those, who rejected their SAVIOUR, unworthy of Salvation. All the tears, which S. Peter on his repentance shed, will scarcely excuse him to us for denying his Master; and, as for Judas, who betrayed his LORD, we without relenting condemn him to the deepest abyss of torment. We are persuaded, that, had *we* been in the place of the Jews, had CHRIST come to *us*, as He did to them, we should willingly have received Him. What profound reverence would we have shown to His Holy person! With what cheerfulness would we have received "the glad tidings of His Salvation!" Had we then lived, CHRIST should have had no reason for that bitter complaint, that "the foxes had holes and the birds of the air had nests, but the Son of man had not where to lay His head!" Had we been in their stead, we would have gladly received Him into our houses, into our arms, yea, into our very hearts. These are the fond imaginations, with which we flatter ourselves, concerning our love to CHRIST: but, as we cannot mock Him, so neither should we deceive ourselves. There are surer ways of examining our love and regard to Him; for CHRIST doth come to us as truly and effectually, though not exactly in the same way and manner, as He did to the Jews: and it will want but little reflection, provided we are serious and sincere in our enquiry, to know *how* we have received Him. S. Matt. xxiii. 30; S. Luke xviii. 11; Rom. ii. 21. *Bp. Smalridge.* (Serm. on S. John i. 11.)

29 And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days,

30 Save Thyself, and come down from the cross.

31 Likewise also the chief priests mocking said

among themselves with the scribes, He saved others; Himself He cannot save.

32 Let CHRIST the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

29 It is not good to live in jest, since we must die in earnest. Eccl. xi. 9, 10; 1 S. Pet. iv. 4, 5. *Dr. Whichcote.* (Cent. xii. Aphor. 1186.)

Nowhere is Satan's work more evidently manifest, than in turning holy things to ridicule. *Dr. Arnold.* (Life by Stanley. ch. 3.)

Coràm cœlo et terrâ rationem reddes; et tu rides? You will have to render an account before an assembled universe; and can you laugh? Eccl. xi. 9; Acts xvii. 32. *S. Jerome.*

What fear, what horror, what agony will possess thee, O sinful soul, when thou shalt be brought into a perfect apprehension of thy Judge, and of thyself; and He shall begin to order out before thee the things, which He hath done; when the whole Trinity shall begin to unfold its common work, and that Sacred Person, "Blessed for ever," (Rom. ix. 5,) upon "whose shoulders the judgment is laid," shall unfold to thee His peculiar, and thou must render a severe account of thy returns? . . . When God, the Son, shall display to thee what He hath done and suffered for thee, and shall set before thine eyes the great mystery of thy Redemption; when He shall bring thee to apprehend the price, that He has paid, that ransom, which thou hast not regarded; when it will not be in thy power to pass over these considerations, as now thou dost, but they shall be forced into the essential centre of thy soul; when thou shalt have a clear sight of the abasement of a God Incarnate; when thou shalt know, how to be moved at the sight of a despised and abused Godhead; when He shall charge thee with the blueness of those stripes and the ghastliness of those wounds, which thou hast made; when He shall rehearse to thee the miseries of His life and the circumstances of His death; when He shall recount to thee the woundings of the

taunts and reproaches, the smart of the whip, the terror of the agony, which made Him "sweat great drops of blood," the pricks of the thorns, the piercing of the nails, the lancing of the spear, and the ineffable horror of the dereliction, when He cried out in the bitterness of His soul, "My God, My God, why hast Thou forsaken Me?" and when He shall call fiercely upon thee to answer for the wounds, that thou hast made, to render Him His Blood, that thou hast spilt, to account to Him for that life, which thou hast bereft, to show Him the fruit of all His pains and sufferings, to present Him thy returns for all those benefits and favours. Then tell me, what thou wilt answer, O stupid soul? How art thou provided to reply? . . . What wilt thou plead, when thou art called? The time is coming; thy judgment hastening; thine account is unavoidable; thy Judge inexorable. Prov. i. 24—33. *Bp. Seth Ward.* (A Sermon, preached before the House of Peers, on Eccl. xi. 9.)

31 *He saved others, &c.*—Oh, hidden fortitude! that a man, hanging on the cross, should suspend eternal death, which oppressed mankind! That a man, nailed to the cross should overcome the world, and punish its wicked powers with everlasting destruction. Oh, secret powers! that a man, condemned with robbers, should save men condemned with devils; that a man, extended on a cross, should draw all things to Himself! Oh, secret virtue! that one, expiring in agony, should draw innumerable souls from hell; that man should undertake the death of the body, and destroy the death of souls! 1 Cor. i. 18—29. *S. Anselm.*

32 The most incredulous of His enemies desired Him only to come down from the cross, and they would believe Him; but how much better reason had they to believe Him, when He came not from the cross, but from the grave; which was by so much the surer hold, and from which before no mortal had ever escaped? S. Luke xvii. 30, 31. *Bp. Sherlock.*

CHRIST was unwilling to descend from the cross, until He was dead. And so, says S. Bernard, let us, who conform to our Head, never cease, to exercise repentance, throughout this whole time of our creation and redemption; let us not give

up bearing the cross ; let us persevere with it, as He endured, until the Spirit shall call us hence, to "rest from our labours." Let us turn a deaf ear to flesh and blood, to any false spirit, inviting us to descend from the cross. Let us cling to it ; let us die upon it ; let other hands take us down, and not our own folly. Acts xx. 24 ; Gal. vi. 9 ; Rev. ii. 10. *Hæftenus.* (Schola Cordis, l. iii. s. 4.)

Blind wretches ! Is not His martyrdom a strong motive of credibility, as well as His miracles ? These, indeed, declared His authority and mission ; but by that likewise He declared the verity and certainty of His doctrine ; and by both we have obtained an infallible assurance, GOD setting His seal by the miracles He wrought, and CHRIST setting His seal by the death He suffered, to the undoubted truth of those doctrines, which He taught : for, had they been false, neither would GOD, who is truth itself, have testified for them, nor CHRIST have died for them ; since the one is contrary to the Divine goodness, and the other to common and human prudence. S. John v. 36 ; xiv. 11 ; S. Luke xxiv. 26 ; Acts xvii. 3 ; xiii. 40, 41. *Bp. Hopkins.* (Serm. on Gal. iii. 13.)

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour JESUS cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, being interpreted, My GOD, My GOD, why hast Thou forsaken Me ?

35 And some of them that stood by, when they heard *it*, said, Behold, He calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave Him to drink, saying, Let alone ; let us see whether Elias will come to take Him down.

33 We observe *the sixth hour*, not only for that we find holy men before us to have done the like—both in the Old Testament,

as Daniel in his chamber ; and in the New, as Peter upon his house—but also for that our LORD JESUS CHRIST was *at this hour* exalted upon the cross, like the serpent in the wilderness, that whosoever turneth to Him might be healed. *S. Cyprian.* (De Orat. Dom.)

Let your prayers be made at “the third hour ;” for then it was that Pilate gave sentence upon our LORD and SAVIOUR to have Him crucified. . . . Let your prayers be made also at *the sixth hour* ; for at that time He was crucified. . . . We observe also “the ninth hour” of prayer ; for at that time the sun was darkened and the earth shaken with horror, as being not able to suffer, or look upon, those bitter cruelties of the Jews, wherewith the GOD of heaven and earth was despised. Acts iii. 1 ; x. 3, 9, 31 ; Ps. iv. 17 ; lv. 18. *Apostolical Constitutions.* (Lib. viii. c. 34.)

What the infinite sins of almost infinite men, committed against an infinite Majesty, deserved in infinite continuance, that did our LORD in the short time of His Passion sustain. Isa. liii. 6. *Bp. Hall.* (The Passion Sermon.)

The heavens knew Him, and forthwith sent forth a star and a company of Angels to sing His birth ; the sea knew Him, and made itself a way to be trodden by His feet ; the earth knew Him, and trembled at His dying ; the sun knew Him, and hid the rays of its light ; the rocks and walls knew Him, for they were rent in twain at the time of His death ; hell knew Him, and gave up the dead, it had received : but, though the senseless elements perceived Him to be their LORD, the hearts of the unbelieving Jews knew Him not to be their GOD, and more hard than the rocks themselves were not rent by repentance. Josh. xxiv. 26, 27 ; S. Luke xix. 40 ; 2 S. Pet. ii. 16. *S. Gregory.*

Supposing the Apostles had asserted without any foundation that at the death of our SAVIOUR, when the moon was at the full, and consequently there could be no natural eclipse, yet there was a supernatural one, and a darkness of three hours’ continuance. . . . Could they have made one man believe he saw, what he never did ? . . . Their story would have been an empty bubble, which must have sunk and vanished, almost as

soon, as it rose. That single fact of the miraculous eclipse, if false, must have proved a millstone about the neck of it and sunk it irretrievably. . . . They could not have imposed upon the age, in which they lived. Deut. iv. 3, 34; Josh. iv. 20—24; Acts iv. 20; 2 S. Pet. i. 17. *Jer. Seed.* (Serm. on S. John iii. 2.)

Speak Thou, sweet LORD, aloud, and thunder in the ears of my heart: break through my deafness, that I may hear Thy voice, and fear Thy power, that I may repent me of my sins, and confess Thy infinite mercies. O glorious JESU, if such prodigious signs attended Thy death, when Thou camest to save us, what shall we expect at that dreadful Day, when Thou comest to Judge us? Let not my soul be duller than the earth, that trembled; nor harder than the rocks, that were rent asunder: let not my soul be sleepier than the dead, that rose from their graves; nor more senseless than all Thy creatures: and then, by being duly affected with Thy terrors now, I shall prevent those insupportable ones hereafter. 1 Sam. iii. 10; S. John v. 25; Eph. ii. 1—5. *Austin.* (Med. 295.)

Interea horrendæ subito venere latebræ,
Et totum tenuere polum, mæstisque nigrantem
Exequiis texere diem; sol nube coruscus
Abscondens radios, tetro velatus amictu
Delituit, tristemque infecit luctibus orbem.
Hunc elementa sibi meruerunt cernere vultum,
Auxiliis orbata Patris, lætata per ortum,
Mæsta per occasum. Nam lux ut tempore fulsit
Nascentis Domini, sic, Hoc moriente, recessit:
Non absens mansura diu, sed mystica signans
Per spatium secreta suum; quippe ut tribus horis
Cæca tenebrosi latuerunt sidera cœli,
Sic Dominus clausi triduo tulit antra sepulchri.

Sedulius. (Carm. Lib. v.)

- 34 The doubling of the voice sheweth His double nature. His Deity spake not this, which was impossible (impassible?). Like as the sun, shining upon the wood; the axe cutteth the wood, but the sun remaineth inviolable. His Humanity spake this, which suffered and spake at this time, as human nature

is wont to speak—to show how truly He bare upon Him man's infirmity (sin only excepted), which thinks itself forsaken in times of grief. Acts ii. 24; S. John v. 21; vi. 57. *Chr. Sutton.* (Disce vivere. c. 28.)

The Passion of CHRIST JESUS is rather an amazement, an astonishment, an ecstasy, a consternation, than an instruction. . . . That question will never receive answer, which CHRIST asks, "Is there any sorrow, like unto My sorrow?" Never was there, never will there be any sorrow, like unto His sorrow; because there can never be such a person to suffer sorrow. . . . The height of God's anger is dereliction; and He was brought to His "*Quid dereliquisti?*" . . . And thus the cause of this anger, sin, was so upon Him, as that, though in one consideration the rain was upon all the world, and only this fleece of Gideon dry—all the world surrounded with sin, and He only innocent—yet in another line we find all the world dry, and only Gideon's fleece wet; all the world innocent, and CHRIST only guilty. . . . The Apostle carries it to a very high expression; "God made Him to be sin for our sakes." (2 Cor. v. 21.) Not only sinful, but sin itself. . . . He gathered the whole nature of sin into one CHRIST, that by one action, one passion, sin, all sin, the whole nature of sin might be overcome. It was sin, that was upon CHRIST; else God could not have been angry with Him, nor pleased with us. Lam. i. 12, 13; Isa. liii. 4; S. John i. 29. *Dr. Donne.* (Serm. Ps. xxxviii. 4.) Great truly was that cry, heard even in hell. Ps. xxix. 4—8. *Card. Bonaventura.* (Life of CHRIST. c. 62.)

37 And JESUS cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

37 *Cried with a loud voice, and gave up the Ghost.*—The things, wonderfully observable in the death of our SAVIOUR, are many; first, that it was a voluntary delivering up of His Spirit: this is that, He said. And truly this voluntary delivering up of His soul was well nigh as great an evidence of His Divinity, as His resuming it again. Eccl. viii. 8; S. John x. 18; Gal. ii. 20; Tit. ii. 14. *Sir M. Hale.* (Of the knowledge of CHRIST crucified.)

Quod emittitur voluntarium est; quod amittitur necessarium. What we give up is a voluntary act; what is taken from us is compulsory. Lev. i. 3; Gal. i. 4; 1 S. John iii. 16. *S. Ambrose.*

Whatsoever is predicated either of the soul or body of a man is attributed to the whole person, though some functions are peculiar to the soul, and others to the body; so, whatsoever is predicated of one nature in CHRIST, though some functions are peculiar to the human and others to the Divine nature, are attributed to the whole person of CHRIST. Thus, for instance, it is the peculiar function of the soul of man to think, to reason, and to meditate; and we cannot attribute these faculties to the body of a man; for to say, that the soul of a man eats, drinks, walks, is improper: and yet, when we speak of the whole man, we may properly say such a person thinks, reasons, meditates; or, that such a person eats, drinks, walks, or may be seen or felt. Thus what is peculiar either to the soul or body is attributed to the whole man, by reason of the personal union of those two different natures, the soul and body; and yet, each have their distinct properties, and what is peculiar to one nature cannot properly and strictly be predicated of the other. And, in this manner, we profess to believe the Personal Union of the Divine and human nature in CHRIST. (See Illustr. S. John iii. 13; Acts xx. 28.) *Dr. Th. Brett.* (A review of the Lutheran principles, &c.)

38 This adds to the greatness of His torment, that He had His full and perfect sense; that He was six full hours thus on the rack, and the extremity of pain took not away His sense. He was as strong at the last, as at the first. . . . Mark, when He comes to deliver up his life and to give up the ghost, “the veil of the Temple rent in twain;” and that was the ninth hour,

“the hour of prayer.” (Acts iii. 1.) It was three o’clock in the afternoon. Hence it is said, “Let the lifting up of my hands be, as the evening sacrifice.” The Priest was killing the Lamb at that time; there was a veil, that severed the Holy of Holies; it was between the place of oblations and the Holy of Holies, which signifies the kingdom of heaven. As soon as CHRIST died, the veil rent, and Heaven was open: the Priest saw that, which was before hidden. Heb. ix. 1—13; 2 Tim. i. 10. *Abp. Usher.* (Serm. on Phil. ii. 8.)

Hereby, in this act, He becomes the sacrificing Priest and also the Sacrifice itself, in one person. *Ipse offerens, Ipse et oblatio.* Heb. i. 3; ix. 26. *S. Augustine.*

39 *So cried out.*—This may refer, either to the words themselves spoken by our dying LORD, or to the “loud voice,” with which He uttered them: for both attested His Divinity; both attested His innocency, in regard to that charge of blasphemy, for which He was condemned in the Jewish court. His addressing GOD twice on the Cross, as His FATHER (S. Luke xxiii. 34), shewed that He maintained to the last the justice of His claim to be “the SON of GOD;”—and then the full-toned loudness of voice, with which He cried out, gave evidence of His being the LORD of Life, having “life in Himself;” having “power to lay it down;” of His being, in other words, “the SON of GOD.” S. John vi. 69; Acts ix. 20. *J. F.*

This man—Son of GOD.—He united man to GOD; for if man had not overcome the adversary of men, the enemy could not, according to the plan of GOD’s justice, have been effectually overcome. And, again, if GOD had not granted salvation, we should not have been put into firm possession of it; and, if man had not been united to GOD, he could not have been a partaker of immortality. It behoved then the Mediator between GOD and man, by His affinity to both, to bring both into agreement with each other. (Refer to S. Matt. xxvii. 54. *Bp. Beveridge.*) *S. Irenæus.* (De Hær. L. iii. c. 20.)

Whoever would come to CHRIST in purpose must come in the right style, apprehending a true GOD and a true man: either of these, severed from the other, makes CHRIST an idol, and our prayers a sin. *Bp. Hall.*

This man.—I see that the man, whom we seek, as qualified to be our Mediator, must be of this description ; He must not die of necessity, because He must be omnipotent ; nor of debt, because He must not be a sinner ; and yet He must die voluntarily, because it was necessary, that He should do so, as Mediator. . . . As it is necessary that man should satisfy for the sin of man, therefore none could make satisfaction, but He, who was properly man, Adam himself, or one of his race : that Adam himself could satisfy, was impossible. xv. 39. *S. Anselm.* (Medit. Cur Deus homo, L. ii. c. 11.)

40 There were also women looking on afar off : among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome ;

41 (Who also, when He was in Galilee, followed Him, and ministered unto Him ;) and many other women which came up with Him unto Jerusalem.

40 *Looking on.*—*Inspice vulnera pendentis, sanguinem morientis, pretium redimentis, cicatrices resurgentis.* Gaze on His wounds, as He hangs ; on His Blood, as He dies : see the price offered by the Redeemer, and the scars of His resurrection. *Caput habet inclinatum ad osculandum, cor apertum ad diligendum, brachia extensa ad amplexandum, totum corpus expositum ad redimendum.* He bows His head, as if to kiss you ; His heart is bared open, as it were, in love to you ; His arms are extended, that He may embrace you ; His whole Body is displayed for your redemption. *Hæc, quanta sint, cogitate ; hoc in staterâ vestri cordis appendite ; ut totus vobis figatur in corde, qui pro vobis totus fixus est in Cruce.* Think, how great these things are ; let all this be well weighed in your mind ; that, as He was once fixed to the cross in every part of His body for you, so He may now be fixed in every part of your soul. Gal. ii. 20 ; vi. 17 ; Phil. iii. 10. *S. Augustine.* (Tract. de Virgin.)

We may well look into Him. *Cancellis plenum est corpus.* His body is full of stripes ; and they are, as lattices. *Patent viscera per vulnera.* His wounds, they are, as windows, through which

we may well see all, that is within Him. *Clavus penetrans factus est mihi clavis reserans*, saith S. Bernard. The nails and spear-head serve, as keys, to let us in. We may look into "the palms of His hands," wherein, saith the prophet, "He hath graven us," (Isa. xlix. 16,) that He might never forget us. We may look into His side (S. John used the word) opened. *Vigilanti verbo*, saith S. Augustine, a word well chosen, upon good advice; we may through that opening look into His very bowels, the bowels of kindness and compassion, that would endure to be so treated; yea, that very heart of His, wherein we may behold the love of our salvation to be the very heart's joy of our SAVIOUR. Zech. xiii. 1; S. John xi. 36; xix. 34; S. Luke xv. 6. *Bp. Andrewes*. (Serm. on Heb. xii. 2.)

The best defensative against sin at any time is the remembrance of CHRIST's sufferings. Not only at the Sacrament, but, wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou standing, art thou sitting, art thou going out, or coming in? Set a bleeding SAVIOUR before thee: when "sinners entice thee," think of thy SAVIOUR's wounds: when thou art tempted to over-reach, or defraud, thy neighbour in any matter, think of the bitter cup, thy Master drank off: when any lust, any vain desire rises in thy mind, think of thy dear Redeemer's groans: when thy flesh grows weary of a duty, remember, who suffered on the cross: when thou art tempted to be indifferent in religion and faint in thy mind, look upon Him, who made His soul an offering for sin, for thy sin: when thou art loth to overcome, think of Him, who "by His death overcame him, that had the power of death:" when impatient thoughts assault thy mind, think of "the Lamb, that before His shearers was dumb;" and, sure, under this sad scene, thou wilt not dare to sin. 1 S. Pet. iv. 1, 2; Heb. xii. 1—4. *Dr. Horneck*. (The Crucified JESUS, c. 12.)

Every instrument, every material, used for the crucifixion of CHRIST, teaches us a lesson. The thirty silverlings are emblems of the mean price, for which the sinner casts away his prospects of eternal life. The lantern, with which Judas led the bands to CHRIST, is emblematical of the false light, spread

by modern civilization. The bonds, with which CHRIST was bound, are emblems of the bonds of love, with which He loved us, in opposition to the bonds of sin, which enslave us. The scourges are emblems of eternal chastening; the purple robe, of the punishment of blood-guiltiness; the crown of thorns, of the difficulty, with which one obtains a crown of glory; the sceptre of reeds, of the vacillation of the will; gall and myrrh, of bitterness of heart. The basin, in which Pilate washed his hands, is an emblem of hypocrisy, of self-righteousness, by which the inquietude of conscience seeks pretext and excuse. The casting of lots is an emblem of man's folly, in exposing eternal salvation to risk and uncertainty. The superscription on the cross and with the cross shows Him, against whom the heart of man is rebellious, and how far the enmity of man against GOD can be carried. *Nierses*, Abp. of Tiflis. (See Dr. Wolff's mission to Bokhara, c. xxvii.)

Mortales, si vestra dolor præcordia tangit,
 Adspicite, et plenos lachrymarum fundite rivos.
 Heu! scelus, heu crudele nefas! jacet altus Olympi
 Rector; et amisso torpent elementa Magistro.
 Quin etiam vacuum adsueto sine pondere cœlum
 Nutat, et ipsa suum quærunt solia aurea Regem . . .

Heu! caput indignum spinis, venerandaque cœlo
 Et toties clarâ stellarum implexa coronâ
 Cæsaries; heu! pectus hians, convulsaque dirâ
 Barba manu, tunsique artus, et frigida membra.
 Vosne, pedes, cœlum premere et vaga sidera sueti,
 Fulgentesque domos Superûm, sublimia tecta,
 Tam sævæ immanes perpessi cuspidis ictus,
 Et terram et duras sparsisti sanguine cautes?
 Nec trepidat mens cæca hominûm? Quæ tanta tenaci
 Durities in corde riget? Num nigra videtis
 Tartara, tot claris hominûm viduata trophæis,
 Desertasque in nocte domos, et tristia regna;
 Felicesque animas lætum Pæana canentes
 Pone sequi Regem, et cœlo insedisse sereno?

Sannazarius. (De Morte Christi Domini.)

Hinc ut recedam, non trucidis ferri minæ,
 Non nudus ensium timor,
 Unquam revellent à Tuâ, JESU, Cruce
 Hoc multa fleturum caput.
 Me Teque tellus inter et cœlum ruat,
 Versique tempestas maris,
 Mixtusque flammis nimbus, et ter igneis
 Caducus aer imbribus;
 Jacebo fixum pondus, et certum mori,
 Suique non usquàm ferens;
 Tuosque clavos, et Tuas amantibus
 Ligabo plantas brachiis.
 At Tu sereno, nam potes, vultu Tuum
 Tuere, JESU, supplicem;
 Et hoc, Patri quem reddis, haud evanido
 Me stringe paullùm spiritu.

Math. Casim. Sarbievius. (Lyric. Lib. Epod. 5.)

42 And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of JESUS.

44 And Pilate marvelled if He were already dead: and calling *unto him* the centurion, he asked him whether He had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother of* Josès beheld where He was laid.

42 *The Preparation.*—What is proper, fit, or necessary to be done, in order to the sanctification of this Day, I will set down particularly; for generals seldom produce any great effect, because every man is apt to construe them, according to his own mind and liking. I would not have you meddle with any recreations, pastimes, or ordinary work of your calling, from Saturday night, at eight of the clock, until Monday morning. For, though I am not apt to think that Saturday night is part of the Christian Sabbath, yet it is fit then to *prepare* the heart for it. Ex. xix. 10, 11; Numb. xi. 18; Josh. iii. 5. *Sir M. Hale.* (Directions, touching the Keeping of the LORD's Day, to his children.)

43 God sees fit to do honour sometimes to the places, that have produced, or belong to, good men. So Magdala and Arimathea are rendered famous to all ages. . . . Oh, the love of God to His dear children! He loves every thing, that belongs to them, and embalms the very memory of the just. Have patience then, O my soul; be contented to wait for honour, till after this body is dead. Be thou patient also, O my body, to bear indignity and want, until thou art become insensible of both As it is said, Joseph "waited for the kingdom of God," no doubt but he understood that the MESSIAH was to die for the sins of the world; that He was also to be buried in the manner, foretold by Isaiah; (liii. 9;) and that this JESUS was the CHRIST. This faith and these reasons solve the reason of his whole conduct. S. Luke ii. 25—28. *Wogan.* (Lessons. Easter Even.)

Honourable, as a Counsellor; how much more, as a Christian, who thus gave his honour unto the LORD, in "a day of rebuke and blasphemy," (2 Kings xix. 1—3,) is he worthy to be had in everlasting remembrance. 1 Sam. ii. 30. *J. F.*

44 *Pilate marvelled.*—There never was such a death, as this, before; a death, that had so much curse in it to the sufferer, so much comfort in it to the believer, and so much wonder in it to the beholders. Acts xiii. 41. *Hurrión.* (Serm. on the Knowledge of CHRIST Crucified. Serm. 7.)

Dead already.—*Sanè crux non eripuit vitam* JESU. In truth, it was not the cross, that deprived JESUS of His life. *Bengel.*

It is delightful to trace, in minor instances, the exceeding love to mankind of our LORD and SAVIOUR, JESUS CHRIST, and to mark how such instances confirm and illustrate the more full and evident assurances of His mercy, recorded in Scripture. Here we see what speed He made to die, how His longing zeal for the accomplishment of our salvation suffered Him not to wait for the natural period of the extinction of life. (S. John xix. 33.) He was *dead already*; and *Pilate marvelled*. We marvel too; but at the greatness of His redeeming love. We remember His words, "I have a Baptism to be baptized with, and how am I straitened—(checked and thwarted in the fondest wish of My soul)—until it be accomplished?" We remember how He said to Judas, "What thou doest, do quickly;" and, soon after, how He twice presented Himself to His murderers, (S. John xviii. 1—8) and how He spake on the cross, "I thirst." We consider, moreover, that, as He anticipated the hour of His death, so did He pre-vent the hour of His resurrection, remaining in the grave, only so long, as prophecy required; the shortest possible time; in order that He might outstrip the wings of the morning, as the harbinger of our completed redemption. It has been well said, and not irreverently, of our Blessed LORD, that "man's Salvation was His ruling passion." Shall we not, in return, "early seek Him?" Shall we not be zealous in promoting His Glory, as He was in "making speed" to finish our Salvation? Judg. xvi. 15; S. John iv. 34; 2 Cor. v. 14, 15.

J. F.

46 The *fine linen cloth*, which is stretched over the Holy Gifts [what remaineth of the Consecrated Elements in the Supper of the LORD, after administration], represents the good office of Joseph of Arimathæa. *Isidore Pelusiota.*

Rolled a stone, &c.—He, who has well interred (*bene humaverit*) CHRIST in his heart, takes good care, not to lose Him. *S. Ambrose.*

The SAVIOUR is placed in the sepulchre of another, because He died for the salvation of others. For what could He have to do with a sepulchre, to whom death did not properly belong?

What has He to do with a tomb upon earth, whose seat was in heaven? What had He to do with a sepulchre, who was only in the grave three days, not so much like one, lying in death, as like one, resting in a bed? Isa. liii. 9. *S. Augustine.*

The vain-glory of the rich, who even in their graves cannot do without their riches, receives its condemnation from the simple and unassuming interment of the LORD. Hence indeed the custom of the Church was derived, that the sacrifice of the altar should not be commemorated by wrapping the elements in silk, or any coloured cloth, but in linen; as the Body of the LORD was buried in clean fine linen. Rev. xv. 6. *Bede.*

Laid Him in a sepulchre, &c.—Dwell, O LORD, in the midst of my heart, the object of Thy eternal love; there recline, there repose, until the day of Thy Resurrection dawn. Yet, lest thieves steal away my treasure, shut, as with a great stone, the door of my heart, and close up my senses against plunder and violence. Place also there Thy holy Angels, as keepers, ever on the watch, such, as will drive far away every insidious foe, and preserve Thy sepulchre in peace. Cant. iv. 12; Rom. vi. 4; 1 S. Pet. i. 3—5. *Hæftenus.* (Schola Cordis. L. iv. s. 16.)

Jam mœsta quiesce querela :
Lacrymas suspendite, matres :
Nullus sua pignora plangat :
Mors hæc reparatio vitæ est.
Quidnam tibi saxa cavata,
Quid pulchra volunt monumenta,
Res quod nisi creditur illis,
Non mortua, sed data somno ?

Brev. Roman. (In exeq. defunctorum.)

CHAPTER XVI.

AND when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us the stone from the door of the sepulchre ?

4 And when they looked, they saw that the stone was rolled away : for it was very great.

1 *The Sabbath was past.*—After that CHRIST by resting in His grave had fulfilled the type of the Jewish Sabbath day, its observance ceased. Gal. v. 1 ; Col. ii. 16. *Isidore of Seville.* (Orig. L. vi. c. 18.)

When we Christians assemble, or come to Church, on the Sabbath day, we do not thus, because we are any way infected with Judaism (οὐ νοσοῦντες Ἰουδαϊσμόν) but to honour the LORD JESUS, who is “the LORD of the Sabbath.” In the old time of the Jews the Sabbath was highly esteemed ; but now under the Gospel (μετέθηκεν ὁ Κύριος εἰς τὴν Κυριακὴν) the LORD hath changed, or translated it, into the LORD’S Day. For the old Sabbath appertained to the pedagogie and rudiments of the Law ; and therefore, when the great Master came and fulfilled all, that was prefigured by it, it then ceased ; even as a candle is put forth at the rising and appearing of the sun. S. John xx. 26 ; Heb. viii. 13 ; Rev. i. 10. S. *Athanasius.* (Hom. de Sement.)

Among all the ten precepts of the Law, that only, which is enjoined concerning the Sabbath, is to be kept in a figu-

rative sense. Heb. iv. 3—9. *S. Augustine.* (De Util. Cred. c. iii.)

We are going to spend a Sabbath in Eternity. The Christian will acquire as much of the Sabbath spirit (Rev. i. 10,) as he can. And, in proportion to a man's real piety in every age of the Church, he will be found to have been a reverent observer of the Sabbath Day. *Cecil.* (Remains. On the Christian Sabbath.)

We may know by our affection to the Sabbath, whether Eternity will be forced upon us. *Adam.* (Private Thoughts. Ch. 9.)

The order here is not misplaced, but mystical; nor do the Apostles yield the precedence to the women, but they are reserved for things greater. The women do honour to CHRIST, the Apostles suffer for Him; the former bring spices, these scourges; they enter the tomb, these the dungeon. The women hasten to express their homage, these to embrace chains for His sake; they pour the oil, the others shed their blood; they are astounded at the abode of death, the others willingly endure deaths manifold; and why more words? The women tarry at home; the Apostles march to the front of the battle array.

1 Cor. iv. 9—13. *Pet. Chrysologus.* (Serm. 79.)

Anoint Him.—CHRIST did not will, that this ointment should be used for His dead Body, which in truth He reserved for His living Body. He has indeed two Bodies; one, received from the Virgin; the other, as identified with His Church, dearer in the esteem of Him, who redeemed it. In short, He delivered unto death one Body for the sake of the other. Eph. i. 22; v. 25—30. *S. Bernard.* (Serm. de B. Magdal.)

2 *Very early.*—This sedulity admitted no intermission, no interruption, no discontinuance, no tepidity, no indifferency in religious offices. . . . From Friday evening till Sunday morning they were sedulous, busy upon this service; so sedulous, as that Athanasius thinks these women came four several times to the sepulchre, and that the four Evangelists have relation to their four comings; and S. Jerome argues upon this seeming variety in the Evangelists thus; *non mendacii signum, sed sedulæ visitationis officium*, this variety argues no uncertainty in the Evangelists, but testifies the sedulity of those women, they

speak of; *dum crebrò abeunt et recurrunt*, says he, whilst they make many accesses and returns; *nec patiuntur à sepulchro diu, aut longius abesse*, and they cannot endure to be far distant, or long absent from their devout exercise. Beloved, true devotion is a serious, a sedulous, an impatient thing. He that said in the Gospel, "I fast twice a week," was but a Pharisee: he, that can reckon his devout actions, is no better: he, that can tell how often he hath thought upon God to-day, hath not thought upon Him often enough. . . . Howsoever the Evangelists may seem to vary in the point of time, when these women came, they all agree "they came early;" which is another exaltation of devotion. Cant. i. 7; Ps. lxxiii. 1—9. *Dr. Donne.* (Serm. on S. Matt. xxviii. 6.)

Love is a passion, imprinted in us, saith Gregory Nyssen, ἐπ' ἀγαθῷ, to this good end, to be levelled and fixed on the work of our salvation, where, when it is once fastened, it is restless and unquiet. It will into the wilderness, though it meet with the devil. . . . It will do anything for those, whom it looks and stays upon. Gen. xxix. 20; Judg. xvi. 15; S. John xxi. 15—17. *Farindon.* (Serm. S. Matt. iv. 1.)

Besides the hours, which were anciently used, the times of prayer and the mysteries of religion are now much increased. We are up betimes in the morning, that by our daily devotions the memory of our LORD'S Resurrection may be preserved and celebrated among us. *S. Cyprian.* (De Orat. Dom. in fine.)

Lucis largitor splendide,
Cujus sereno lumine,
Post lapsa noctis tempora,
Dies refusus panditur;
Tu verus mundi Lucifer;
Non is, qui parvi sideris
Venturæ lucis nuntius

Angusto fulget lumine.
Sed toto sole clarior,
Interna nostri pectoris
Illuminans præcordia,
Adeste, rerum Conditor,
Paternæ lucis gloria!

S. Hilarius. (Hymn. Matut.)

3 No stone so heavy, as to stay them, or turn them back. And this is S. John's sign; love, if it be perfect, "casteth out fear," *et erubescit nomen difficultatis*, shames to confess anything too hard for it. . . . (Prov. xxvi. 13.) Ye may be bold to say, *dilexerunt multum*, their love was great. . . . Tell them the

party is dead: they go to, it skills not; their love is not dead; that will go on. Tell them He is embalmed already; they may save their cost: it is not enough for them, except they do it too; they will do it, nevertheless, for all that. Tell them, they may take time then, and do it; nay, unless it be done the first day, hour, and minute, it contents them not. Tell them there is a stone, more than they can remember, and more than they can remove: no matter, they will try their strength, and lift at it, though they take their foil. Of these, thus qualified, we may truly say; they, that are at all this cost, labour, pains, to anoint Him dead, show plainly, if it lay in them to raise Him again, they would not fail, but do it; consequently, would be glad to hear, He were risen; and so, are fit hearers of this Gospel, hearers well disposed, and every way meet, to receive this messenger and this message. ii. 3, 4; Gen. xxxii. 3; 1 Thess. i. 3. *Bp. Andrewes.* (Serm. on S. Mark xvi. 1—7.)

Who shall roll us away, &c.—From the door of the sepulchre, or of your own hearts? From the tomb, or from your own eyes? Ye women, your heart is shut; your eyes are closed; hence it arises, that you discover not the glory of yon open grave. Pour then your oil, if you wish to see that glory, not on the Body of the LORD, but on the visual organs of your hearts: and so by the light of Faith shall that be seen of you, which through the want of it now lies hidden in darkness. Rev. iii. 18. *Pet. Chrysologus.* (Serm. 82.)

Wouldst thou sincerely repent? Thou dost repent. . . . When a soul is truly troubled about the mighty burden of his stony heart interposed, hindering him from coming to CHRIST; I say, when he is seriously and sincerely solicitous about that impediment, such desiring is a doing; such wishing is a working. Do thou but take care it may be removed; and GOD will take order it shall be removed. Nehem. i. 11; S. Matt. v. 6; S. John xi. 38, 39. *Th. Fuller.* (Cause and cure of a wounded conscience. Dial. ix.)

4 *It was very great.*—S. Matt. xxvii. 60. It is very observable, how the Almighty council of GOD made use of the very malice and jealousy of these people, for the confirming of His own

truth, CHRIST'S Resurrection, and our faith; their malice and curious industry, to prevent the possibility of a fictitious resurrection, abundantly and uncontrollably convincing the reality of our SAVIOUR'S Death and true Resurrection. Ps. ix. 16; Acts ii. 23. *Sir M. Hale.* (Of the knowledge of CHRIST crucified.)

To raise any one from the dead is a mighty, an Almighty work; but to raise CHRIST from the dead carries more wonder with it, than to raise any other. (S. John ii. 18, 19.) He had a heavier grave-stone to keep Him down, than any besides. The weight of a world's sin lay upon Him: yet, notwithstanding this, He is raised with power by the Spirit, not only out of the grave, but into Glory. Eph. i. 19, 20; Ps. xxxviii. 4; xl. 12; Isa. liii. 6. *Gurnall.* (On Eph. vi. 16. c. iv. s. 2.)

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted; Ye seek JESUS of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

7 But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

5 *A young man.*—The resurrection of the dead, as the Apostle declares (Eph. iv.) will be “unto the fulness of the measure of the stature of CHRIST;” that is, in the season of *youth*, which needs no further development, and which is free from all defect, complete in every respect, having fulness of strength. Rev. xxi. 4. *Isidore of Seville.* (Sentent. Lib. i. c. 29.)

White garments in Holy Services were anciently used. (S. Chrysostom, Hom. 60, ad pop. Antioch.) "And they suit so fitly with that lightsome affection of joy, wherein God delights, when the saints praise Him, (Ps. cxlix. 2,) and so lively resemble the glory of the saints in heaven, together with the beauty, wherein Angels have appeared to men, (Acts i. 10; Rev. xv. 6,) that they, which are to appear for men in the Presence of God, as Angels, if they were left to their choice and would choose, could not easily devise a garment of more decency, for such a service;" says excellent Master Hooker. (Eccl. Pol. B. v. 29.) Ex. xxviii. 2; xxxix. 27; Rev. iii. 5; xix. 8. *Bp. Sparrow.* (Rationale. Of the Ornaments to be used in Divine Service.)

In a long white garment.—To exalt our conceptions of the Redeemer, the Scripture speaks of the invisible world, as being in subjection to Him; of all its inhabitants, the highest in place and dignity, as serving in His retinue, and paying homage to His Person. They accordingly ministered to Him in this capacity, when they celebrated His Birth in the fields of Bethlehem; when they took part with Him in His triumph over the adversary in the desert; when they flew to strengthen Him in His last agonies; when they attended in their robes of state to grace His Resurrection; (S. Matt. xxviii. 3; S. Luke xxiv. 4; Acts i. 10;) and when they ranked themselves with all observance about Him, as He went up into heaven. 1 S. Pet. i. 10—12. *Bp. Hurd.* (Serm. on 1 Tim. iii. 16.)

By the admirable grace of the Redeemer, of the most shunned foe, death is made a kind friend; of a grisly worm, a familiar confidant; an amiable ruddiness is put into death's pale cheeks, since the effusion of CHRIST'S Blood. By His being "made a curse," death becomes a blessing. That, which was the punishment of vice, proves the security of virtue; that, which was the instrument of justice, the token of mercy; that, which was the dissolution of nature, the completion of grace. Judg. xiv. 14; Rev. xiv. 13. *B. Riveley.* (Sermon preached at the Funeral of Bp. Reynolds.)

6 *Which was crucified.*—To these Angels belongs the glory of having first named *the Cross* of the LORD, and of so commending

it to our admiring gratitude and adoring praise. 1 Tim. iii. 16 ; Rom. i. 16 ; Gal. vi. 14. *J. F.*

Infelix olim fueras feraleque lignum,
 Supplicii genus, informis trabs hospita lethi,
 Nunc prope Numen habes, sancta et venerabilis arbor ;
 Cœlo mixta comas caput inter sidera condis,
 Hospitis ingentis pulcherrima reddita tactu . . .
 Fortunata arbos, in te ille unicus Ales
 Deposuit senium, moribundosque exuit artus,
 Ut novus exurgens rursus, nitidusque juventâ,
 Æthereas pennis cœli remearet ad auras,
 Omnigenum volucrum cantu, et plaudentibus alis.
 Fortunata arbos, in te fœta illa volucris
 Molle sibi rostro pectus terebravit acuto,
 Atque suo implumes saturavit sanguine natos !

M. H. Vida. (Hymn. in Christi Crucem.)

He is risen.—The Law was engraven on a stone ; the door of this stone being once removed, the evident glory of a Resurrection, the destruction of the original death, and the hope of everlasting Life began to be preached throughout the world. Acts xvii. 18 ; Rom. viii. 33, 34 ; x. 1—9. *Bede.*

In His Resurrection behold we Him, as a champion returning from the spoils after so many labours and travails. Now meet we Him with gratulation. (1 Sam. xviii. 7.) Our David hath slain His ten thousands ; our Eagle is renewed ; our Phœnix is revived ; our Jonas is come safe and sound from the belly of the whale ; our Sun, that went down in a ruddy cloud, is risen again with glorious beams of light (Ps. xxx. 5) ; our grain of corn, that was cast into the earth, is sprung up and flourisheth ; our Joseph is delivered out of prison ; our Samson hath carried away the gates of His enemies ; our Spouse is come ; “ the voice of the turtle is heard in our land.” CHRIST, our Redeemer, is risen from the dead. He is risen early, that was late in the evening laid in the sepulchre after His doleful Passion. . . . A little before, the stone is refused of the builders ; “ Deliver unto us Barabbas :” now, is this Stone the Head of the corner. (Verse 15.) A little before, “ we have no other king, but Cæsar :” now, He is a King above all Cæsars. A little

before, "He trusted in GOD; let Him deliver Him, if He will have Him:" now, He is delivered, and GOD is with Him, and He with GOD. A little before, He is the "lamb led unto the slaughter:" but now, a "Lion of the tribe of Judah." A little before, He was in humility, and judged of others: now, is He risen to appear "The Judge both of quick and dead," at the right hand of GOD above in glory. Rom. i. 3, 4; 2 Cor. xiii. 4; Rev. v. 5. *Chr. Sutton.* (Disce Vivere. c. 29.)

- 7 He dismisseth them with *Ite et Dicite*, with a Commission and Precept; (Conf. verse 15;) by virtue whereof He maketh these women *Apostolos Apostolorum*, Apostles to the Apostles themselves; (for this Article of the Resurrection did they first learn of these women, and they were the first of all, that preached this Gospel;) giving them in charge, that, seeing this Day is a day of glad tidings, they would not conceal it, but impart it to others; even to so many, as then were, or would ever after be, CHRIST's disciples. They came to embalm CHRIST's natural Body: that needs it not; it is past embalming now. (Rom. vi. 9, 10.) But another Body He hath, a mystical Body; a company of those, that had believed in Him, though weakly. (S. Luke xxiv. 17, 21.) . . . They need to have some oil and balm. . . . Thus we see these, that were at cost to anoint CHRIST, were fully recompensed for the costs they had been at; themselves anointed with oil and odours of a higher nature and far more precious, than those they brought with them—*Oleum lætitiæ*, saith the Psalm; (xlv. 7;) *Odor vitæ*, saith the Apostle; (2 Cor. ii. 16;) and that, so plenteously, as there is enough for themselves, enough too for others, for His disciples, for S. Peter, for all. Prov. xi. 25; 1 Sam. ii. 30; Heb. vi. 10; xiii. 2. *Bp. Andrewes.* (Serm. on S. Mark xvi. 1—7.)

Woman, go back to the man, since you are now healed; and persuade him to belief, since you once persuaded him to unbelief. Convey to the man the certain proof of the LORD's Resurrection, since to the man you formerly were an instrument of temptation and of death. 1 Tim. ii. 14. *Peter Chrysologus.* (Serm. 77.)

And Peter.—*Petrus vocatur ex nomine, ne desperaret ex negatione.*

S. Peter is expressly called by *name*, lest his denial should make

him despair. Ps. cxviii. 3; S. Luke xxiv. 47; 1 Tim. xv. 16.
S. Gregory.

Here is *solicitudo Angeli*; the Angel pities S. Peter and hath care and compassion on him. S. Peter's tears were the wine of Angels; they were a banquet in heaven; there was joy in heaven among the Angels for his repentance. See now the Angel requites him, speeds messages of joy and comfort to him, and reaches out to him the cup of consolation. Oh 'tis the work of an Angel to comfort the afflicted. Could we "speak with the tongues of Angels," if we want this charity to poor sorrowful Christians, we were worth nothing, messengers of no value. (S. Luke iv. 18, 22; Isa. xl. 1, 2.) . . . This personal message to S. Peter shall not only comfort his conscience, but cure his credit too. It plainly signifies, he must not be cut off, but be mercifully dealt withal, and accounted, as a brother. Nay, it restores him, not only to his discipleship, but to his office of an Apostle. The tidings are sent to him under the name of *S. Peter*, his Apostolical name. S. Matt. xvi. 18; Isa. xliii. 2; Acts i. 17, 25. *Bp. Brownrig.* (Serm. on text.)

These women followed CHRIST out of *Galilee*: therefore the Angel foretells them that, before they returned into Galilee, CHRIST should *go before them* there, and manifest Himself unto them (S. Matt. xxvi. 32; S. Mark xiv. 28). But wherefore doth the Angel foretell that CHRIST should specially go before them into Galilee, and they should *see Him* there, when He was seen there neither only, nor the first? Both CHRIST and the Angel speak of the solemn and public apparition, in which CHRIST revealed Himself to all the disciples together in a mountain of Galilee. See 1 Cor. xv. 6. *Gerhard.*

8 *They trembled and were amazed.*—"They departed with fear and great joy." S. Matt. xxviii. 8.) Great joys, as well as great fears, cause a kind of trembling and fluttering in the heart; as it was with the women, whom the Angel assured of CHRIST's Resurrection; so it is with those Christians, who by the eye of faith looking upon the death and into the sepulchre of JESUS CHRIST, are assured, that He is risen "for their justification," cannot but have their hearts filled with a quaking and a fearful joy. Even a Christian's strong praises are

breathed out with a shaking and a trembling voice; so that "godly fear" is no impediment to a holy and a severe "re-joicing in God," as our SAVIOUR. Gen. xlv. 26; Isa. lx. 5; Ps. ii. 11; cxxx. 4; S. Luke i. 29, 47. *Bp. Hopkins.* (Serm. on Heb. xii. 28, 29.)

9 Now when *Jesus* was risen early the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

10 *And* she went and told them that had been with Him, as they mourned and wept.

11 And they, when they had heard that He was alive, and had been seen of her, believed not.

12 After that He appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

9 *Early.*—Our dearest LORD abbreviates the days of our sorrow, and lengthens the years of our consolation; for He knows that a day of sorrow seems a year, and a year of joy passes like a day: and therefore GOD lessens the one and lengthens the other, to make this perceived, and that supportable. Ps. ciii. 13, 14. *Bp. J. Taylor.* (Life of CHRIST. S. xv. Disc. 20.)

The Sacredness of the LORD's Day appears from the Holy Scripture. This was the first Day of the world. On this, the elements of the Creation were formed. On this, the Angels were created. On this, CHRIST rose from the dead. On this, the HOLY GHOST came down from heaven on the Apostles. On this same Day, the Manna in the wilderness was first given; for so spake the LORD: "On the six days thou shalt gather it, but on the sixth day gather a double quantity." For the sixth day is the preparation, which comes before the Sabbath: but the Sabbath is the seventh day, followed by the LORD's Day, when

the manna from heaven was first given. Hence let the Jews understand, that, even then, our LORD's Day was preferred before their Sabbath; even then it was intimated, that no Grace from heaven was vouchsafed on their Sabbath, but was reserved for that sacred Day of the LORD, when first He rained it down from above. *Isidore of Seville.* (De Off. Eccl. L. i. c. 24.)

Mary Magdalene—she went and told, &c.—

Dic nobis, age, Magdala;
 Solis nam rutilum præveniens jubar,
 Sponsi reliquias tui
 Ardebas liquidis ungere odoribus,
 Quæ miracula cernere
 Videntem attonito lumine contigit?—
 Vidi, rupe sub aviâ,
 Urnam, virginæ corporis hospitam,
 Nunc partæ nece gloriæ
 Æternum monumentum, et nihil aureis
 Regum molibus invidens.
 Tractavique manu lintea, fasciæ
 Et textum revolubilis:
 Lucem hausique novam, non sine cœlitum
 Grato cum citharis choro,
 Plaudentum meritis Regis honoribus.
 Fidæ credite nuntiæ:
 Expertis oculis credite Magdalæ:
 Spes et dulcis amor meus,
 Debellato Erebo, Christus ovans redit!

Joan. Commirius. (Carm. Lib. iii.)

10 *As they mourned and wept.*—To CHRIST, the Incarnate God, our relations are wholly personal. He is not a notional abstraction, nor an idea of the mind, enthroned in a logical vacuum. We are bound to Him by all our deepest, strongest, most personal feelings, by our personal consciousness of sin, by our personal need of Redemption, by gratitude for personal forgiveness, by love, on account of love, shown directly, personally, to ourselves. Gal. ii. 20; 2 Cor. v. 14; 1 S. Pet. ii. 3, 7. *J. Hare.*

Our sins did slay Him. It must be our repentance, that reviveth Him to us; our obedience, that maketh Him live in our behalf. *Dr. Barrow.*

Believed not.—That is ever best known, which is most doubted of; and never was matter carried with more scruple and slowness of belief, with more doubts and difficulties, than was this of CHRIST's rising. (S. Luke xxiv. 11, 13, 36; S. John xx. 25, 27, 28.) "All this doubting," S. Augustine saith well, "was by them made, that we might be out of doubt." . . . By testifying that "CHRIST is risen" they got nothing in the earth. Got nothing? nay, they lost by it their living, their life, all they had to lose. They might have saved all, and said nothing. So certain they were, so certain they did account of their knowing, they could not be got from it; but to their very last breath, to the very last drop of their blood, bare witness to the truth of this Article, and chose rather to lay down their lives, than to deny, nay, than not to affirm His rising from the dead. S. Luke i. 1; Acts iv. 20; 1 Cor. xv. 19. *Bp. Andrewes.* (Serm. on Rom. vi. 9—11.)

12 *In another form.*—We find in the four Evangelists ten occasions mentioned, on which our LORD was seen after His Resurrection—one at the sepulchre, by the women; a second, by the women returning from the sepulchre; a third, by S. Peter; a fourth, by the two going to Emmaus; a fifth, in Jerusalem, when S. Thomas was not present; a sixth, when S. Thomas saw Him; a seventh, at the sea of Tiberias; an eighth, by all the eleven on a mountain of Galilee, mentioned by S. Matthew; a ninth, when for the last time He sat at meat with the disciples; a tenth, when He was seen no longer upon earth, but high up on a cloud. Acts i. 3; 1 Cor. xv. 12—20. *S. Augustine.* (De Consens. Evang. iii. 84.)

There is no capacity of mankind, no time, no place, but had an ocular demonstration of His Resurrection. He appeared to men and women, to the Clergy and the laity, to sinners of both sexes; to weak men and to criminals; to doubters and deniers; at home and abroad; in public and in private; in their houses and their journeys; unexpected and by appointment; betimes in the morning, and late at night; to them in conjunc-

tion, and to them in dispersion ; when they did look for Him, and when they did not. He appeared upon earth to many, and to S. Paul and S. Stephen from heaven. So that we can require no greater testimony, than all these are able to give us ; and they saw for themselves, and for us too, that the faith and certainty of the Resurrection of JESUS might be conveyed to all that shall die, and follow CHRIST “in their own order.” Acts xxvi. 26 ; 1 S. Pet. i. 21. *Bp. J. Taylor.* (Sermon preached at the Funeral of Abp. Bramhall.)

14 Afterwards He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

If He condescended so far, as to appear to them, when they *sat at meat* ; much more reason have we to expect His gracious Presence, when we are prostrated in prayer. Hag. ii. 9 ; S. Matt. xviii. 20. *S. Bernard.*

Our LORD’s first miracle, that He wrought in Cana of Galilee, was at a feast ; and three of His manifestations of Himself after His Resurrection to His disciples, were on occasions of a like social character ; so that, in this sense also, “ He came eating and drinking.” (S. Luke xxiv. 35 ; S. John xxi. 12—14. We may see, in this, the generous and gladsome nature of His Religion, so far from all gloom and unsocial morosity. He came to them, not as they fasted and prayed, but “as they sat at meat ;” for “His ways are ways of pleasantness ;” and ours is a cup, that overfloweth with the loving kindness and tender mercy of the LORD. Ps. xxiii. 5, 6 ; Col. ii. 20—23 ; 1 Tim. iv. 1—5. *J. F.*

Upbraided them, &c.—If the testimony of credible witnesses be not a sufficient ground of faith, it could have been no sin in the disciples, not to believe those, who had seen CHRIST risen from the dead. Acts xiii. 40, 41 ; Rom. x. 16—21. *Abp. Tillotson.* (Serm. on 2 Cor. iv. 3, 4.)

A man, rising from the grave, is an object of sense, and can give the same evidence of his being alive, as any other man in the

world can give. So that a resurrection, considered only as a fact to be proved by evidence, is a plain case; it requires no greater ability in the witnesses, than that they be able to distinguish between a man dead and a man alive—a point, in which, I believe, every man living thinks himself a judge It is very true, that men do not so easily believe, upon testimony of others, things, which to them seem improbable or impossible; but the reason is not, because the thing itself admits of no evidence, but because the hearer's preconceived opinion outweighs the credit of the reporter, and makes his veracity to be called into question. Acts x. 41; S. John xx. 25; 1 S. John i. 1—3. *Bp. Sherlock.* (The Trial of the Witnesses of the Resurrection of JESUS.)

Believed not.—It is the highest act of reason to submit our assent to that testimony, that cannot deceive us. It is the next act of reason to receive that testimony in the most natural sense of the words, wherein it is delivered. And it is equally an act of reason to believe, that whatever is revealed, relating to GOD, the more incredible it seems, the more credible it is; because, if what is revealed concerning GOD were always adapted to our comprehension, how could it reach, or with any fitness represent that Nature, which we allow to be incomprehensible? S. John xx. 29; Rom. xi. 33—36. *Dean Young.* (Serm. on Rom. i. 22.)

15 And He said unto them, Go ye into all the world, and preach the Gospel to every creature.

15 The world is much troubled now about Universal Grace. The resolution, in short, may be this; that, (forbearing to be over-busy with God's Predestination, who is not pleased to acquaint us with His counsel in distinguishing persons) in a Minister's Commission Grace is Universal. We should labour the conversion of all and every one; neither should any Minister except himself, but labour to be in the number of that *all*, to whom GOD sendeth. . . . The power of Orders, in the successors of S. Peter and S. Paul, is not limited in itself actually; all, that are Ordered, are enabled to exercise their function in

any part of the world, and they may be sent to convert any nation; and it is, but for the more orderly government and edification of the Church, that the exercise of every man's Order is restrained to a certain charge; and without leave, or a case of great necessity, those, that break these Canons, offend grievously: and there be not a few, that offend that way. I hope that you, which are now to be Ordered, will not prove such. Rom. xv. 20; 1 Tim. ii. 4—8; Gal. ii. 9; 2 Cor. x. 13—16. *Bp. Lake.* (Ordin. Sermon on S. Matt. xxviii. 18—20.)

What greater disorder than, without Orders, to usurp the Priestly function? one to intrude himself into the LORD's vineyard, and not called? to thrust his sickle into GOD's harvest, and not hired? . . . S. Paul saith, no man assumed the honour of the Levitical Priesthood, except he were called. The Evangelical is more honourable. (2 Cor. iii. 7, 8.) It is great boldness to be, as S. Basil terms it, *αὐτοχειροτόνητος*, his own Ordainer. Beware, bold Bethshemite; look not in GOD's Ark; nor let Uzzah handle it, if he love his life. . . . The Church is GOD's building, and GOD's husbandry. But who called thee to be a carpenter? Who hired thee to be a husbandman? "How shall they preach," says S. Paul, "except they be *sent*?" *Ite, prædicate*; to preach is lawful; but CHRIST's *Ite* goes before. . . . Nay, though the Bishop bid thee *Go*; be not hasty yet. As man must call thee, besides GOD; so GOD must call thee, besides man. He should have called thee first. . . . CHRIST said to His disciples, *Ite, go*: but yet He said too, *Sedete, tarry*; stay, till the HOLY GHOST should furnish them with gifts fit. The first gave them authority; but the latter bids them expect ability. (Refer to ch. i. 2. *Dr. Donne.*) Acts ii. 2, 4; vi. 3; viii. 14; xiii. 2—14; xiv. 26. *Dr. Richard Clerke.* (Sermon on 1 Cor. xiv. 28.)

All the world. Every creature.—Let every man consider with himself what it is to proselyte the whole race of mankind to one Faith and to one Religion; let him resolve in his mind this great this magnificent idea: let him next turn his thoughts on what history and experience may suggest to him on the subject: and then let him tell us, whether there be not something

extraordinary in this project ; whether indeed there be any other example of this sort in the annals of mankind. . . . I think it certain, except in the scheme of Christianity, or such other schemes of Revelation, as have been copied from it, (as in the case of Mahometanism, for instance,) we shall no where find the idea of Universality to have taken place in any religious, or philosophical sect whatever. Isa. lv. 8—13 ; Rom. xi. 32—36 ; xvi. 26. *Bp. Hurd.* (Introduct. to the Study of the Prophecies. Serm. vi.)

“ Giving thanks to Him, through Thee, together with Him and “ the HOLY GHOST, we present this reasonable and unbloody “ Worship, which is offered to Thee, O LORD, by *all nations*, “ from the rising to the setting of the sun, from the north to “ the south. For Thy Name is great among *all nations*, and in “ every place incense, and sacrifice, and oblations are offered to “ it.” (Mal. i. 11.) This Doxology possesses a peculiar interest, as forming a part of the Alexandrian Liturgy, ascribed to *S. Mark*. (See *Bp. Taylor*. Episcopacy asserted, s. 16.) Supposing it to be genuine, we see before us the aged Evangelist, not only living to attest the fulfilment of CHRIST’S command, in “ the Gospel preached to every creature,” but himself permitted to record the fact, in the Liturgical services of his Church at Alexandria, praising the LORD “ for His faithfulness and truth.” S. Luke ii. 29—32. *J. F.*

16 He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

16 The Catholic Faith is taught in the Creed and committed to memory in a Form of the utmost possible brevity ; *ut paucis verbis credendum constitueretur, quod multis verbis exponendum esset proficientibus, et ad doctrinam Divinam surgentibus* ; so as to frame an expression in few words of that, which was intended to be explained at large, afterwards, to persons in a state of progress and advancement in Divine knowledge. Acts viii. 37 ; Rom. x. 9, 10 ; 2 Tim. ii. 2. *S. Augustine.* (Lib. de Fide et Symbolo. c. i.)

The Scriptures, and the Creed are not two different Rules of

Faith, but one and the same Rule; dilated in the Scripture, contracted in the Creed. Rom. xvi. 25, 26; 1 Cor. xv. 1—5.
Abp. Bramhall. (Schism guarded. P. i. Disc. 4.)

SYMBOLUM APOSTOLICUM.

Fido Deo Patri, rerum cui summa potestas;
 Qui terram è nihilo finxit et astra poli.
Fido Deo Nato, populum qui servat; olivæ
 Tempora cui sacro rore peruncta nitent.
 Unica qui Patris est proles; quem poplite flexo,
 Pectore devoto quem veneramur Herum;
 Quem, gravis arcanâ Divini flaminis aurâ,
 Enixa est socii nescia Virgo tori;
 Judice sub Latio qui passus in arbore vitam
 Exiit; et, tractus de cruce, mersus humo est.
 Tartara mox subiit; lux tertia redditus orbi;
 Morte triumphatâ, carpsit in astra viam:
 Assidet Hic dextræ magni Patris; inde redibit,
 Judicet ut vivos quosque recondit humus.
Fido Deo, cum prole Pater quem spirat; ubique
 Esse pios credo quos regit una Fides;
 Et fore delictis veniam, redivivaque credo
 Corpora, perpetuis perfruitura bonis.

Arthur Johnston. (Cantica Evang. vii.)

Baptism itself, as to the external part, is not necessary, *necessitate mediæ*, or indispensably; but Baptismal Faith, for the remission of sins in persons capable, that indeed is necessary: for CHRIST does not say, that the want of Baptism damns, as the want of faith does; and yet both Baptism and faith are the ordinary way of salvation, and both necessary; Baptism, because it is so by the Divine commandment; and faith, as a necessary means of salvation in the very economy and dispensation of the Gospel. Thus it is also in the other Sacrament; "Unless we eat the flesh of the Son of man, and drink His blood, we have no life in us;" (S. John vi. 53;) and yet God forbid that every man, that is not Communicated, should die eternally. But it means plainly, that, without receiving CHRIST, as He is, by God's intention, intended we should receive Him

in the Communion, we have no life in us. Plainly thus, without the internal grace we cannot live; and the external Ministry is the usual and appointed means of conveying to us the internal: and therefore, although without the external it is possible to be saved, when it is impossible to be had; yet with the wilful neglect of it we cannot. S. John iii. 14—18; viii. 21; Eph. i. 13; ii. 8, 9; 1 Cor. xvi. 22. *Bp. J. Taylor.* (Of the Divine Origin and Institution of the Holy Rite of Confirmation, c. 1.)

I take GOD, the FATHER, to be my chiefest good and highest end: I take GOD, the SON, to be my Prince and SAVIOUR: I take GOD, the HOLY GHOST, to be my Sanctifier, teacher, guide, and comforter: I take the Word of GOD, to be my rule in all my actions: I take the people of GOD, to be my people in all conditions: I do likewise devote and dedicate myself unto the LORD, my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever. Deut. xxvi. 16—19; Isa. xlv. 1—5. *Philip Henry.* (Form of Baptismal Covenant, for the use of his children.)

He that believeth not, &c.—That wretched and horrid opinion, that denieth the Godhead of CHRIST and the Godhead of the HOLY GHOST, little observeth, or, at least, will not see, why the administration of Baptism among the Gentiles—(here intended under the term *every creature*, S. Matt. xxviii. 19; Rom. viii. 22; Col. i. 23,)—must be “in the Name of the FATHER, SON, and HOLY GHOST,” whereas among the Jews it was only “in the Name of JESUS;” (Acts ii. 38; viii. 16; xix. 5;) namely for this reason; that as, by that, among the Jews, JESUS was to be professed for the true Messiah against all other; so, by this, among the Gentiles, who had worshipped false Gods, “the FATHER, SON, and HOLY GHOST,” should be professed the only true GOD. And it would be but a wild, as well as an irreligious paraphrase, that that opinion would make of this passage; “Go, *preach the Gospel to every creature*; and Baptize them in the Name of the SON, a creature, and of the HOLY GHOST a creature.” (Refer to S. Matt. xxviii. 19. *Bp. Burnet.*) *Dr. Lightfoot.* (Harm. of the New Testament, p. i. s. 92.)

He never modifies, He never mollifies their instructions with any milder phrase, than this; "*shall be damned.*" It is not, that he shall be "in danger of the council;" no, nor "in danger of hell-fire:" it is not, that "it were better for him that a mill-stone were tied about his neck, and he cast into the sea:" it is not, that "it will go hard with him at the last day;" it is not, that "it shall be easier to Tyre and Sidon, than to him;" for he is not bound to believe, but that Tyre, and Sidon, and he too, may do well enough: here is no reservation; (S. John iii. 18—21, 36;) roundly and irrevocably CHRIST JESUS Himself, after His Resurrection, says, *Qui non crediderit, &c.* *Dr. Donne.* (Serm. on S. Matt. ix. 2.)

As to the allowances, to be made for invincible ignorance, prejudice, or other unavoidable infirmities, as they will be pleadable in the case of any other sin, so may they, and will they also, be pleadable in this; but it was foreign to the purpose of the Creed to take notice of it, in this case particularly, when it is common to all cases of like nature, and is always supposed and understood, though not specifically mentioned. 1 Cor. v. 12; Acts xvii. 30; Rom. x. 18, 19. *Dr. Waterland.* (A Commentary on the Athanasian Creed, c. 10.)

While we thus pronounce the Anathema of CHRIST on such, as disbelieve this, and the other fundamental Articles of Religion, it must be remembered, that we presume not to condemn any man; for, as to this matter, we know no man. We know not the capacities of men; what judgment this, or the other person, hath to discern the evidence of truth; what passions, or prejudices to cope with; what strength of resolution to combat them. These things are known only to the Judge of all men. He, therefore, alone hath a right to punish the crime of infidelity, inasmuch as He only knows, when and how far it is a crime. All we mean, by repeating His Anathema, is, to affirm what He affirms, in a matter of so great concernment; to inculcate in our own and other men's minds, the great duty of candour and diligence in our inquiries about Religion; and to say, in short, what is most true, that every one, who hath sufficient means of faith in the fundamental Articles of Christianity, and yet disbelieves them, is in a state

of damnation. 1 Cor. iv. 1—5; Rom. xiv. 10—12; S. Luke xiii. 23, 24; Phil. ii. 12. *Skelton.* (Serm. on Heb. x. 38, 39.) *He that believeth not, &c.*—This sentence stands true at the Day and at the Judgment of the LORD; not at the judgment, or day, of man. *Bp. J. Taylor.*

17 And these signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

17 *In My Name.*—His miraculous Name is above all the powers of magical enchantments, the nightly rites of sorcerers, the secrets of Memphis, the drugs of Thessaly, the silent and the mysterious murmurs of the wise Chaldees, and the spells of Zoroastres. . . . This is the Name, which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowing of charity, and joy, and adoration. Acts xix. 17—20; Cant. i. 3. *Bp. J. Taylor.* (Life of CHRIST. P. i. S. 5.)

Now that this was made good, and that *these signs* (so long as there was need) were continued among believers, we have as good assurance, as we can have of anything beyond our own memory, or experience. They have been delivered to us by a cloud of witnesses, by men of the greatest wisdom and learning in their generations, by persons of such integrity, that they laid down their lives in testimony of their veracity; delivered not by hear-say, but upon their certain knowledge; delivered in their disputations with, and apologies to, the adversaries of Christianity with a challenge to the examination of the truth, or the conviction of the falsehood, of them.—(Justin Martyr, Irenæus, Tertullian, and Origen are here adduced.)—Not to mention others, S. Augustine in his book *De Civitate Dei*, (begun about 410, but many years in writing,) Lib. xxii. c. 8, gives an account of very many miracles done at Hippo, Carthage, and

other places, of no great distance, noting times, places, persons, occasions, appealing to the country, delivering them under terms of the greatest assurance; *Scio ego; cognosco ego; nos interfuimus, et oculis nostris aspeximus*; and in his Retractations, *Ea, quæ cognoscimus, neque referre neque enumerare possumus*. Other histories and writings, and the authors and believers of them can pretend no higher, than to the testimony of men; these have the testimony of God also: if we believe the testimony of men, the testimony of God is greater. I conclude, therefore, that there is greater reason to believe the History of the New Testament than any other history in the world.
Bp. Seth Ward. (Serm. on 2 Tim. iii. 16.)

There is an undesigned, but very clear and remarkable, fulfilment of this prophecy, in its literal sense, to be found in the Epistle of S. Ignatius to the Romans (sect. v.) where the martyr writes thus: "For that end I will encourage the wild beasts, that they may be sure to devour me, and not serve me, *as they have done some, whom out of fear they have not touched.*" *J. F.*

There is something to be said of these *signs* and powers of a more recondite nature. The Holy Church doth *spiritually*, every day, what she then did through the Apostles corporally. For when the priests, by the grace of exorcism, lay hands on believers and forbid evil spirits to inhabit their minds, what do they, but *cast out devils*? And any believers whatever, who henceforth abandon the secular words of the old life, and utter holy mysteries, and rehearse, as best they can, the praise and power of their Maker, what do they, but *speak with new tongues*? Moreover, while by their good exhortations they remove evil from the hearts of others, they are *taking up serpents*: which miracles are the greater, because they are the more spiritual; the greater, because they are the means of raising not bodies, but souls. These *signs* then, dearest brethren, ye do, if ye will. Ps. xci. 13; S. John xiv. 12; 1 Cor. xiii. *S. Gregory.* (In loco.)

These Ministerial effects, wrought upon others, were but emblems of those internal Miracles, which faith, once rooted in the heart, and set upon its more proper and principal objects, always works upon the believers themselves. Job v. 23; Isa.

xi. 6—9; 1 Cor. x. 31; Gal. vi. 14. *Dean Jackson.* (On the Creed. B. iv. ch. xi. s. 5.)

The result of my own meditations is, that the evidence of the Gospel, taken as a total, is as great for the Christians of the nineteenth century, as for those of the Apostolic age. I should not be startled, if I were told it were greater. But it does not follow that this holds equally good of each component part. An evidence of the most cogent clearness, unknown to the primitive Christians, may compensate for the evanescence of some evidence, which they enjoyed. Evidences comparatively dim have waxed into noon-day splendour; and the comparative wane of others, once effulgent, is more than indemnified by the synopsis τοῦ παντός, which we enjoy, and by the standing miracle of a Christendom, commensurate with, and almost synonymous with, the civilized world. Col. i. 6. *S. T. Coleridge.* (Literary Remains.)

19 So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of God.

19 Our LORD (after His Resurrection) seems to have done nothing, like a common man. Whatever was natural to Him before, seems now miraculous; what was before miraculous, is now natural. . . . On earth He had no longer any local residence; His body required neither food for its subsistence, nor a lodging for its shelter and repose: He was become the inhabitant of another region, from which He came occasionally to converse with His disciples; His visible Ascension, at the expiration of the forty days, being not the necessary means of His removal, but a token to His disciples, that this was the last visit; an evidence to them, that "the heavens had now received Him," and that He was to be seen no more on earth with the corporeal eye, "till the restitution of all things." *Bp. Horsley.* (Sermons on the Resurrection, iv.)

This solemnity of our LORD's Ascension is truly glorious. It is the sum and fulfilment of the other solemnities; *felix clausula totius itinerarii*, the blessed end of the whole journeying of the

SON of GOD. (Ps. xix. 5, 6.) Worthily do we keep with joy and festivity the Day, on which the Sun above the heavens, the Sun of Righteousness, first presented Himself to our gaze. Great joy too it is, yea, gladness above measure, when, putting off the garment of sackcloth and girding Himself with gladness, (Ps. xxx. 11,) He consecrated the first fruits of our resurrection. Yet what have I to do with these solemnities, if I am still compelled to have my conversation on earth? (Rom. viii. 24; 2 Cor. v. 6; Phil. i. 23.) . . . Do you observe how the solemnity of the Ascension, which we celebrate to-day, forms the climax of all the rest, displays their spirit, and crowns their grace? *S. Bernard.* (Serm. ii. iv. in Ascens.)

CHRIST so put on our nature, when He was made flesh, as never to desert it again: He carried it through the agonies of death, and delivered it from the power of the grave, and dwells in it for ever upon His throne of Glory; "Angels, and authorities, and powers being made subject unto Him." What words can declare, what mind can conceive, the honour and dignity this way conferred upon our nature? What Angel, what Archangel can explain it? None in heaven, none upon earth, none but that Word, who "was with GOD, and was GOD, and was made flesh, and dwelt among us full of grace and truth." (S. John i. 1—5, 14; S. Matt. xi. 27; 1 S. Pet. i. 12.) "GOD! what more glorious? Flesh! what more vile? GOD, dwelling in flesh! what more wonderful?" saith Augustine. 1 S. Pet. iii. 22; S. John xvii. 20—24. *Hurrian.* (On the Knowledge of CHRIST Crucified. Serm. 3.)

Oh, what a sight it was, to behold the LORD, thus gloriously ascending! And what, if any could have seen and heard the blessed spirits and holy souls, as they went into heaven with Him! Perchance, such a soul would have burst the bonds of flesh and ascended with Him! Ps. xxiv. *Card. Bonaventura.* (Life of CHRIST, Ch. 80.)

In His Glorified humanity—the body, being necessarily limited to place—(ver. 6,) He *sits on the right hand of GOD*. In His own Infinite Omnipresent Godhead, He *works with them and confirms the word*: and this *working with them* seems to correspond with His express promise, at the parallel place in S.

Matthew, "Lo! I am with you alway, even unto the end of the world." Thus, moreover, do the beginning and close of S. Mark's Gospel meet and combine, in settling the great foundation stone laid in Zion, on which is inscribed, "*Jesus Christ, the Son of God.*" See Heb. i. 3—5; i. 1, 11, 24; xv. 39. *J. F.* CHRIST is my Head; and in Him I can do, whatsoever He hath done, by applying His merits to my soul. For all my sins are His, and all His merit is mine: and all my sins shall no more hinder my ascending into heaven, nor my *sitting at the right hand of God*, in mine own person, than they hindered Him, who bore them all, in His person, mine only LORD and SAVIOUR, CHRIST JESUS, Blessed for ever! Phil. iv. 13; 2 Cor. v. 21; Eph. i. 3, 7, 11; ii. 4—8. *Dr. Donne.* (Serm. iii. on Ps. xxxviii. 4.) GOD in the second Psalm is described as *sitting* in the heavens; this posture, while it indicates victory, also denotes a composed and quiet dignity; and, as truly as He sitteth in the heavens, so He dwells in the lowly, quiet, humble, tranquil heart. Isa. xxx. 15; Ps. xli. 10. *Dr. Manton.*

Incipit in sæculo Factor sæculorum;
Vitæ panis esurit; sitit fons hortorum;
Mortis somno clauditur oculus cæcorum;
Plebis fit abjectio Deus Angelorum.

Sol in nube tegitur; dies obscuratur;
Trepidat securitas; virtus infirmatur;
Disciplina cæditur; salus execratur;
Vita crucifigitur; ordo conturbatur.

Parùm nobis proderet Redemptorem mori,
Ni rediret iterum vita Redemptori:
"Liber inter mortuos" redditur honori;
Et à dextris assidet Natus Genitori.

Valterus Mapes. (Prædicatio Golixæ.)

20 And they went forth and preached every where, the LORD working with *them*, and confirming the word with signs following. Amen.

20. *Preached everywhere.*—S. Mark concludes with an intimation,

that he did not write, till after the Apostles had quitted their residence in Judea, and had preached the Gospel with success in various parts of the earth. *Dr. Townson.* (Discourse iv. S. v. 7.)

Confirming the word.—This Article of the Resurrection was so clearly proved, that presently it came to pass, that men were no longer “ashamed” of the Cross; but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon banners, put upon crowns Imperial; presently it came to pass, that the religion of the despised JESUS did infinitely prevail; a religion, that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a religion, that gave countenance to the poor and pitiful, in a time, when riches were adored, and ambition and pleasure had possessed the heart of all mankind; a religion, that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel. That such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the sermons of the eloquent, the power of Princes and the interests of State, the inclinations of nature and the blindness of zeal, the force of custom and the solicitation of passions, the pleasures of sin and the busy arts of the devil; that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible; this, this is to be ascribed to the Power of God, and is the great demonstration of the Resurrection of JESUS. S. Matt. xvi. 18; Acts v. 38, 39; 2 S. John 2. *Bp. J. Taylor.* (Sermon preached at the Funeral of Abp. Bramhall.)

He doth honour the Minister with the name of coadjutor and fellow-labourer in the whole course of man’s conversion. Ministers beget us to CHRIST; they nourish us in CHRIST; they bind and loose our souls; they open and shut heaven; and, in a word, they save. All these things CHRIST does, by them. 2 Cor. vi. 1; Acts xiv. 27; 1 Tim. iv. 16. *Bp. Lake.* (Serm. on Eph. iv. 11.)

The Lord working with them.—My being a “worker together with

GOD" is a small thing: but, if GOD will vouchsafe to be a *worker together with me*, then I shall have glorious success. In that hope I'll try. Phil. i. 6; ii. 13; iii. 10. *Sam. Lavington.* (Serm. 2 Cor. vi. 1.)

Unus

Quod fecit, reficit. Percurra Apostolus orbem
Prædicet, hortetur, plantet, riget, increpet, instet,
Quâque viam verbo reseratam invenerit, intret:
Ut tamen his studiis auditor promoveatur,
Non doctor, neque discipulus, sed Gratia sola
Efficit, inque graves adolet plantaria fructus.

1 Cor. iii. 7. *Prosper.* (Carm. de Ingratis. p. ii.)

Amen.—*In Nomine Jesu*, must be the beginning; *in Auxilio Jesu*, must be the prosecution; *in Laudem Jesu*, must be the concluding. Col. iii. 17. *Chr. Sutton.* (Disce Vivere. c. 15.)

Da bonum finem; da felicem ex hoc mundo exitum! Grant, O LORD, a propitious end! May our exit from this world be in peace! Ps. xxxvii. 37. *T. Kempis.*

THE END OF THE GOSPEL

ACCORDING TO

S. MARK.

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